THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, December 28, 1848.

THE EDITORS TO THE PUBLIC.

In obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these, to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political *party* has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way, other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffick of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the responsibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections, abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

THE MISSIONARY SOCIETIES OF CHRISTENDOM.—No. 4.

THE LONDON MISSIONARY SOCIETY.—The origin of this Society is thus described by Mr. Ellis in his "Polynesian Researches:"

"The published accounts of the voyage from Britain to the South Seas, in the latter part of the eighteenth century, produced a strong feeling of wonder and delight, and excited considerable interest in behalf of the inhabitants of the remote and isolated regions. Among those whose regards for the people were awakened, the late excellent Countess-dowager of Huntingdon was exceedingly solicitous that efforts should be made to convey to them a knowledge of the Christian religion. So strong was her desire on this subject, that she is said to have left it with the late Dr. Haweis, as her dying charge, that he would attempt to accomplish it. About the same time, the publication of Letters on Missions, by the Rev. Melville Horne, directed the attention of British Christians to this subject; and, in 1795, a society, including among its founders and supporters liberal and enlightened ministers of the established church and dissenters, was formed, under the designation of the Missionary Society: its object was to send the Gospel to heathen and other unenlightened nations. At the earnest recommendation of the late Rev. Dr. Haweis and others, the then newly-discovered islands of the South Sea were selected as the first scene of its exertions; and thirty individuals, who had volunteered their services, engaged to attempt the establishment of missionary settlements in the Marquesan, Society, and Friendly Islands.

"On the 10th of August, 1796, they embarked in the Thames on board the Duff, a vessel which had been purchased to convey them to their destinations. This ship was under the command of Capt. James Wilson, who had retired after a perilous and honorable career in the service of the Hon. East India Company, but who now generously offered to conduct the distant and adventurous voyage. On the 23d of September following, they took their final departure from Portsmouth. Their voyage, though protracted, was safe, and not unpleasant; and on the 4th of March, 1797, they had the satisfaction of beholding the high land of Tahiti in the distant horizon.

"On the 7th of March, 1797, the missionaries went on shore, and were met on the beach by the late Pomare and his queen, then called Otoo and Tetua; by them they were kindly welcomed, as well as by Paitia, an aged chief of the district."

The formation of the London Missionary Society, (or "The Missionary Society," as it was first called,) and the undertaking of a mission upon so large a scale to the islands of the South Pacific, was a new era in the history of the missionary enterprise. To men of the world, there was a seeming romance about this expedition; to the eye of faith it was a sublime movement, in obedience to the command of Christ, and toward the universal triumph of his kingdom. Viewed under either aspect, it excited in the public mind a new interest in the work of missions, and gave that work a prominence which it had never before attained.

Captain Cook, speaking of the departure of the Spanish missionaries from the South Sea Islands, and the prospect of any future European establishment among them, observes, "It is very unlikely that any measure of this kind should ever be seriously thought of, as it can neither serve the purpose of public ambition nor private avarice; and without such inducements, I may pronounce, that it will never be undertaken." But although these distant groups of islands, wrapped in ignorance and barbarism, could excite neither the ambition of princes nor the avarice of merchants, they did excite the compassion of the followers of Him who came to seek and to save that which was lost, and whose last command to his disciples was, "Go ye into *all* the world, and preach the Gospel to *every creature*." There were "inducements" to a settlement by Europeans, in the very degradation of the inhabitants of those newly discovered islands. How little do men of the world understand of the motives which actuate Christians in such a work as that of foreign missions! What commerce and colonization never did, never even attempted, for the islands of the sea, Christian missions have accomplished.

The results of the mission of the London Missionary Society to the South Sea Islands, have not been, in all respects, commensurate with the expectations of those who originated it. The discourse of Dr. Haweis, which directed the attention of the Society toward these islands, presented a most enchanting picture of their primitive condition, of their preparation for the Gospel, and of the prospective results of missionary labor among them. But though the picture was overdrawn by a faith whose ardor invested its own desires with a present reality, yet the results of that great missionary expedition of half a century ago, in reclaiming rude and savage tribes, in introducing among them the arts of civilized life, and in gathering souls into the kingdom of God, though accomplished by toil and privation, and the sacrifice of life itself, have been such as to strengthen the faith of the church, and to call for gratitude to its great Head.

The indirect results of this mission, also, upon the spirituality of the church and the general cause of foreign missions, were such as to render it one of the most important eras in the whole history of the propagation of Christianity. In the eloquent language of Dr. Brown, the missionary historian, "The mission to the South Sea Islands has been a powerful means of promoting the interests of Christianity in other parts of the world, particularly in Pagan countries. Eliot, and Mayhew, and Brainerd, the Danes, the Moravians, and the Baptists, had all engaged in missionary undertakings, and most of them with considerable appearances of success. But their operations never awakened the Christian world from the lethargy into which it had fallen. Individuals were interested and delighted with their exertions; but the great body of professed Christians scarcely ever heard either of them or their labors. It was not till the Missionary Society was formed—it was not till the magnificent mission to the South Sea Islands was undertaken, the splendor of which dazzled the eyes of mankind, that the Christian world was aroused from its slumbers. Then a general concern was excited throughout the whole of Christendom for the conversion of the heathen. Old establishments were revived, or at least supported with more vigor, and prosecuted with fresh zeal. New institutions were formed for the propagation of the Gospel at home and abroad, some of which have already been crowned with extensive success, while others promise a yet more abundant harvest. In short, a new impulse appeared to be given to the operations of the Christian world."

The mission to the South Sea Islands has been valuable in another point of view. It was undertaken with too much confidence in means and circumstances. The projectors of the mission, in their enthusiasm, appear to have felt that they could carry all before them. But they were doomed to disappointment. The "Duff," on her second voyage, with a reinforcement of twenty-nine missionaries, "was captured by a French privateer off the coast of South America, and after many hardships and trials, the missionaries again found their way to England."

The missionaries at Tahiti, though at first they had been warmly welcomed, soon became objects of suspicion and jealousy, and were robbed and maltreated by the natives. Civil war at length broke out among the Tahitians, and the missionaries, disheartened, with the exception of one or two, left the islands, and sought a home in New South Wales. But what man could not do, God accomplished. On returning to the islands, a few years after, they found King Pomare ready to embrace the Gospel. He publicly renounced idolatry, instituted Christian worship, and gave his people a code of Christian laws. Idolatry was renounced throughout the Society Islands; school houses and houses of worship were erected, family worship was generally established, and many of the natives were baptized into the Christian faith. The useful arts of civilized life were very generally introduced among the natives of these islands.

Attempts were made also to establish Christianity in the Friendly Islands and the Marquesas; but for a long time these missions were attended with little success. Of late years, the labors of the Wesleyan missionaries in those islands have been highly blessed.

The devoted Williams, the missionary navigator of those seas, having visited several of the more distant groups of islands in a little vessel of his own construction, called "The Messenger of Peace," at length fell a victim to the treachery of the natives on the coast of Erromanga, one of the Hebrides group, in November, 1839.

In 1798, "The London Missionary Society" commenced a mission in South Africa. Vanderkemp, Kicheyer, and others, whose faithful labors among the Hottentots, the Kaffirs, and the Bushmen, will long be remembered, sailed in that year for the Cape of Good Hope in a ship with two hundred and forty convicts, destined to Australia. They began their work on shipboard. Several of these wretched criminals were hopefully renewed, and so general was the interest awakened among them, that the convicts themselves held prayer meetings three times a week in the gloomy hold in which they were confined.

Mr. Robert Moffat, whose interesting work on Southern Africa has been so widely published, is a missionary of this Society.

In 1804, the Society undertook a mission to the East Indies; and in 1807, to China, in connection with which the name of Morrison is held in sacred remembrance.

The West Indies also have received a share of attention from this Society.

It now sustains about forty missionaries in the South Sea Islands; twelve in China (among whom are Medhurst and Milne); more than fifty in the East Indies; forty in South Africa, and the African Islands; and twenty-five in the West Indies. In addition to these, numerous catechists, teachers, printers, female assistants, and native assistants, are in the employment of the Society. Its receipts are, on an average, $400,000.

The London Missionary Society comprises Christians of every denomination who admit of infant baptism. The sole object of the Society is to spread the knowledge of the Gospel among the heathen; and to prevent, if possible, any cause of dissension, it is declared to be a fundamental principle, that its design is not to institute or to propagate any system of church polity, and that it shall be left to those in its service to adopt whatever form of church government shall appear to them to be most agreeable to the Word of God.

PROFESSOR DICKSON ON THE CONTAGIOUSNESS OF CHOLERA.

Having been informed, a few days ago, that Dr. Samuel H. Dickson, Professor of the Institutes and Practice of Medicine in the University of New York, was lecturing in course upon the Cholera, we availed ourselves of the opportunity of hearing the views of one so eminent in his profession on the pathology and treatment of this terrible disease. The main point under discussion was the *contagiousness* of Cholera. Dr. Dickson is a "contagionist," and he adduced many plausible arguments and striking facts in support of his opinion. We can give only an outline of his lecture, and that chiefly in our own unscientific language; but we deem it important that this branch of the subject should be spread before the public.

The Cholera, in its present epidemic form, originated in the year 1817, at the town of Jessore, about sixty miles from Calcutta, in the Delta of the Ganges. From the place of its origin it is called Indian or Asiatic Cholera; with reference to its wide and rapidly-extending sway, it is called Epidemic Cholera; and from the remarkable stagnation of the heart and the whole vascular system under its influence, it is denominated Cholera Asphyxia.

From the Delta of the Ganges this epidemic has made regular, but not very rapid progress over the world. About a year after its first eruption in Bengal, it reached Bombay and Madras; next it invaded Ceylon and the Isle of France, the Isle of Bourbon, Bankok in Siam, and Canton. In subsequent years it appeared in Arabia, in Persia, in Palestine, in various parts of China, in Russia, in Poland; then, in 1831, it showed itself in rapid succession at Moscow, Constantinople, Vienna, Berlin, and Hamburg, and thence spread over Great Britain. In 1832, it appeared in Paris, and, crossing the Atlantic, in Quebec and Montreal, in New York, Philadelphia, and other cities of the United States.

Now it is remarkable that, in thus extending itself, the Cholera has followed the usual channels of commerce—the great lines of human intercourse by sea and land. It accompanies armies, attends the march of caravans, and is transported in ships. This circumstance, together with the fact that, on crossing a sea, its first appearance is uniformly on the sea-coast, renders its contagiousness highly probable.

In order to prove that Cholera is contagious, it is not necessary that we should be able to trace every separate link in the chain of transmission. A few well-ascertained facts and coincidences will go far to establish our position, if we give to positive its logical preponderance over negative testimony. There are facts showing that, in a district before unaffected with Cholera, the disease has manifested itself upon the arrival of a ship from a port infected with it. This was the case at Quebec, in 1832. The Cholera was brought there in an emigrant vessel. We are told by some that the Cholera was in Quebec before the arrival of that ship. But was it Cholera *Maligna, Epidemica, Asphyxia, Asiatica?* Had this terrible disease existed in that city, would not the dread report have sounded through the land? There was no well-attested case of Cholera in Quebec before the vessel having Cholera on board had arrived in the harbor. Its existence was not thought of.

Take another case yet more striking. In 1832, the brig Amelia, from New York, with several cases of Cholera on board, was wrecked on Folly island, about twenty miles from Charleston, S. C. The passengers, being confined to the island, continued to sicken. Of the wreckers, the few negroes on the island, and the detachment of the city guard sent down to enforce quarantine, a large per centage was attacked with Cholera, and several died. Such was the result of intercourse on neutral ground, between healthy and sick men.

What are the facts respecting the recent appearance of Cholera in the port of New York? When the packet ship New York left Havre, there was no Cholera known to exist in that port. But it existed within a few days' travel of that city; and, taking into consideration the fact that Cholera is often *latent* in the system for a period of two weeks and upwards, the time when the disease appeared on board the vessel was just about the time that it should have developed itself if it had been brought from Hamburg. The disease has been propagated only among those persons who were exposed to it on the vessel, or who have been brought in contact with it at Staten Island. Here we have three facts showing the contagiousness of Cholera; that it is portable, transportable, communicable; that the poison, whatever it may be, is closely connected with the sick body, and is transmitted by it to others. What further evidence do we need?

But similar facts might be multiplied. Dr. Copeland tells us that, after having visited Cholera patients at the hospital, he rode four miles in the open air to visit two female friends. They remarked that there was an unpleasant odor about his clothing, of which he was not conscious after riding in the fresh air. He said nothing of his visit to the hospital, but the next day he was sent for to visit those same ladies, and found them both laboring under Cholera. They had not been exposed to it except through himself, and their circumstances and habits of life were not such as would originate the disease.

Dr. Dickson then adduced several examples of negative testimony, showing that persons who had insulated themselves completely during the prevalence of Cholera had escaped its attack; but these cases, of course, are not entitled to the weight of the preceding.

The inference which he derived from the whole was, that by a rigid enforcement of quarantine (as it never is enforced where the English language is spoken) the Cholera might be held in check; and that, however detrimental to the interests of commerce this might be, the health of a great city demanded it. He severely censured the keeping up of daily intercourse between New York and Staten Island.

He contended, also, that this view of the contagiousness of Cholera was less likely to produce a panic, than the vague idea that it is mysteriously propagated through the atmosphere. If Cholera spreads by contagion, we know where and how to confine it; if by some unknown means, we know not how to guard against it, nor whither to flee from it.

Whether a person exposed to Cholera will take the disease or not, and also the violence of the attack, depends upon the dose of poison communicated, and the predisposition of the system to receive it. Cholera, unlike other epidemics, mingles with other prevalent diseases, without driving them out.

Dr. Dickson then alluded to an important distinction between different stages of Cholera. The premonitory stage is called by French writers Cholerine; a term that should be universally adopted. The term Cholera is applied to the subsequent stage of *collapse*, which is marked by its own peculiar features. For want of observing this distinction, there is a wide discrepancy in the reports of different physicians on the ratio of mortality by Cholera. Some report nearly all their Cholera cases cured, whereas these cases were simple cholerine, the premonitory stage, always curable. But the most experienced and successful practitioners acknowledge that they have lost one-half the cases of genuine Cholera to which they have been called. The ratio of mortality by this disease ranges from fifty to eighty, and even ninety per cent. The mortality is always greatest at the outbreaking of the epidemic. It is computed that not less than *fifty millions* of the human family have fallen victims to this terrible disease.

Let it be remembered that cholerine is perfectly manageable; let, therefore, the premonitory symptoms be immediately treated. In the prevalence of Cholera, *one unnatural discharge from the bowels, though unattended with pain, and of a common bilious character, is a dangerous symptom, and requires immediate attention.* Almost any treatment that will check ordinary diarrhœa will answer in this stage; but on no account should a looseness of the bowels be suffered to go unchecked at such a time.

We do not feel competent to review the argument of Dr. Dickson upon the contagiousness of Cholera, nor to give a decisive opinion on the subject. We believe that the profession generally in this city, and also many high authorities, do not agree with him. But what are authorities in medicine or in theology, in face of well-ascertained facts and of sound argument? We were convinced that contagion is at least *one* mode in which Cholera is propagated. The facts presented by Dr. Dickson seem conclusive upon that point. But it appeared to us that the Doctor was so anxious to establish his theory, that he endeavored to make everything bend to it. There is another class of facts which go to show that Cholera may be generated in one place as well as another; in New York as well as in Jessore; that circumstances of exposure, filthiness, and the like, have much to do with the spread of Cholera. Military cordons enforcing strict quarantine have, in some instances, failed to ward off the disease. Moreover, in contagious diseases generally, even in typhus, medical men do not escape. But in 1832, in this city, there were but two or three cases of Cholera among physicians, and in those there was a predisposition to the attack. No physician, we believe, of regular and temperate habits fell a victim to the disease. But these facts are mere negative testimony.

The doctrine of contagion is a fearful one for the sick, as it shuts them out from those kind attentions so necessary to their comfort and recovery. Where that doctrine has prevailed in respect to other diseases, there has been an appalling amount of mortality.

The interests of commerce and the interests of humanity both demand that this point should be investigated, and, if possible, settled.

From an Occasional Correspondent.

A SABBATH IN CARACCAS.

Having spent several days at La Guayra, the principal port of Venezuela, I started for Caraccas in company with an English gentleman. We took the old road, which is simply a mule path or furrow nitched in the sides of the rugged mountains. This path is constantly ascending until you reach an elevation of ten thousand feet above the level of the sea. At this point you get a view of the harbor of La Guayra with its shipping, which looks like a tub of water in which a school boy floats his miniature ships. On the other hand, two thousand feet below, lies the city of Caraccas, spread out upon the plain, containing 50,000 inhabitants. The houses are built of brick, one story high, and whitewashed, presenting an appearance of neatness and order which I had not expected to witness. After a slow and fatiguing but very romantic ride, we arrived at our hotel early on Saturday evening.

From the general appearance of the city, its numerous churches, and its nominally christian character, I anticipated a quiet and profitable Sabbath, but was sadly disappointed, as the sequel will show.

Early in the morning we were awakened by the chiming of bells, which continued a long time, after which the worshipers began to assemble. Learning from my friend that there were none but Catholic churches in the city, I repaired with him to a large cathedral near by. The building was massive, and richly ornamented with costly drapery, golden images, and expensive pictures, but there were no seats except for the priests, and a few chairs for confessional. The multitude were kneeling promiscuously on mats or handkerchiefs which they had brought for that purpose.

As we entered, my friend began to thread his way among the worshipers toward the principal altar. I feared we should interrupt their devotions, but he assured me to the contrary. We passed up and down through the crowd and no one appeared to notice us, so intent was each upon the business which brought him there. In one place might be seen the lady of wealth, clothed in satin and loaded with jewels, and close by her side the humblest menial clothed in rags and covered with dirt, each apparently unconscious of the presence of the other, or entirely indifferent to it, so absorbed were they in counting their beads, and repeating in a hurried and unmeaning manner their Latin prayers. This done, each left to make room for others.

My heart sickened at this exhibition of a religion of forms without the power, though I felt reproved by the apparent zeal and devotion of its deluded subjects.

If those who worship God "in spirit and in truth," were always thus devout, how would prayer arise as incense before his throne from Sabbath to Sabbath, and what showers of blessings would descend to refresh the church and convert the world.

I felt reproved, also, as I saw the mother enter the church with her infant in her arms. She approached the font of holy water, and, dipping her finger in, crossed her forehead. The infant followed her example, and looked up for her approving smile. What wonder that children thus educated should be Catholics; and if Christian parents were equally faithful, might not they expect and witness the same results!

But I proceed to other particulars of the manner of keeping the Sabbath in this professedly Christian land. The two most commodious rooms in the hotel at which I lodged, had each a large billiard table. During the week they were used but little, but on this day they were kept in constant use from early dawn till late at night. The churches are open from five till ten o'clock in the morning, and then are closed for the day. From that time, both priests and people give themselves up to every kind of amusement. The billiard table—the bowling alley—the horse race—the bull and cock fight, are all sought, as if they were important aids to a right observance of the Sabbath-day.

This, too, is a day in which the officers of the army make an unwonted display of their soldiers, for the amusement of themselves and the populace, marching them through the streets to martial music, and performing various evolutions in exercise and drill.

These sights and sounds saddened and sickened me, and most heartily did I long for the quiet, sacred stillness of a New England Sabbath.

Having passed most of the day in my room, as evening approached I was attracted to the door by the sound of music. I found a crowd collected about the door, with their hats off. My friend said to me, "If you do not take off your hat, some devoted Catholic will knock it off; and if the law of the country does not sustain him, its customs will." The procession, on which all eyes were turned, consisted of an old priest with several youthful coadjutors. A Bible was spread out on a board, and borne before them by two men. There were also from fifteen to twenty attendants, each carrying a huge lantern as large as a barrel, elevated on a pole, with several candles in each lantern. They were attended by a band of music, and followed by a great multitude of spectators. They played a tune in front of a house near us, and then passed on.

I inquired what all this meant, and learned that the priest was carrying the holy sacrament to a dying man, and that persons living in the house before which the procession stopped, had contributed liberally to secure to this dying sinner the inestimable blessing of pardon for his sins and a passport to heaven, at the hand of this self-styled representative of St. Peter.

My eye moistened as I turned away from a scene so disgusting and blasphemous. And when I reflected that salvation is offered to all without money and without price, and that the blood of Christ cleanseth from all sin, I inwardly blessed God for the rich provisions of the Gospel, and for the education which had taught me its value, and the grace that had made me feel its power. Arise, O Sun of Righteousness, and shine on these dark places with healing in thy wings!

C. B.

THOUGHTS AMONG THE MOUNTAINS.

The attentive reader of the Psalms is struck with the frequent allusion to the mountains in illustration of certain features in the character of God. From the roof of his house, to which he resorted for meditation, David looked out upon an amphitheater of mountains. Though at an elevation of many hundred feet, upon the hill of Zion, he was surrounded by loftier eminences stretching away toward the north, the south, and the west, as far as the eye could reach.—These mountains, lying as a wall about the city, were an emblem of the guardianship of the Lord over his people. On one occasion, David, as he surveys the strength and the security of his local position, exclaims: "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever." At another time, rising to a yet loftier conception of the divine majesty, he exclaims: "God is our refuge and strength; a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof."

In the thirty-sixth Psalm David depicts in strong language the corruption of the wicked; their disregard of God and his threatened judgments. "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." He would not dare to commit such deeds if he had not banished from his mind every thought of a just and avenging God. "For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil."

From such rampant wickedness the righteous had much to fear; for men who had lost all reverence for God could have no regard for his people. Nay, his people were the objects of their special hostility. But in contrast with the corruption of the wicked, and the danger to be apprehended from them, the Psalmist surveys the character of God, and derives from it hope and consolation. For, says Calvin, "Although a gloomy and frightful confusion shewed itself, which, like a vast abyss, was ready to swallow up the pious, David was still firmly convinced that the world is full of God's goodness and righteousness, and that heaven and earth are governed by him." We hear him exclaiming, as from his house-top he gazes upon the sky: "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth to the clouds." The malice of the ungodly can never rise so high as the love and the faithfulness of God. These tower to the very heavens. Glorious is the loving-kindness of the Lord; therefore the children of men confide in the shadow of his wings. Then resting his eye upon those unchanging hills, that continually suggested the power of God, he adds, with visible exultation: "Thy righteousness is like the great mountains: thy judgments are a great deep." Here is the power that shall preserve me. Here is the barrier that the wicked cannot pass.

The rectitude of the divine character is here presented in a strong light: "Thy righteousness is like the great mountains." In the original the expression is still stronger. Literally rendered it would be: "Thy righteousness is like *mountains of God.*"

This mode of speaking was employed by the Hebrews, by way of eminence, to express the creative power of God. Thus the cedars, as kings among the trees, are called "cedars of God." "The mountains of God" are spoken of, with emphasis, as the *highest* mountains: the most impressive in their altitude and their magnitude. To these stupendous monuments of his own creative power the righteousness of God is here compared. The comparison may be carried out, 1st, with respect to *the general impression of elevation and grandeur*; and, 2nd, with respect to *stability*.

First, as to the general impression of elevation and grandeur.

The term mountain is used relatively. An abrupt elevation of a thousand feet and upwards would be called a mountain if it stood alone, or unrivalled; while in the vicinity of loftier summits it would be called simply a hill. The mountains about Jerusalem, in some other localities, would only be considered lofty hills. We will take as our standard of comparison the highest mountains in our country, with perhaps a single exception, this side of the Rocky Mountains. These, lying in the north of New England, are readily accessible, and have been visited, doubtless, by many of our readers. But how shall we convey to those who have not seen them an impression of their grandeur? We will transport ourselves, in imagination, to the midst of these mountains. We have alighted in a deep, narrow gorge, walled up, for many hundred feet, on either hand; nay, hemmed in by mountains, in the front and rear, so that we see nothing but their rough, steep sides, and the narrow arch of heaven that rests upon their summits, as on pillars, far above our heads. There is a solemn stillness round. No trace of man is visible, save in the road which he has levelled through the pass that nature had here opened into her ancient dominions. No dwelling, no field, no sign of human life: nothing but the rocks and the mountains, the forests and the streams. No sound is heard but the fall of foaming waters, and the rush of the torrent through the flumes below. Yet here, at times, with thunders echo, the avalanche comes crashing down, or rocks and trees, loosed by the swelling flood, slide in huge masses from their trembling beds. Here man may feel his littleness, and be overawed at the thought of Him "who by his strength setteth fast the mountains, being girded with power." But even as these mountains close in upon us, so does the justice of God compass us round. It marks out for us a narrow path, where we may walk in safety though we see only the heavens above us. But we cannot climb over this barrier, we cannot go round it. It reaches to the clouds. If we deviate from the one prescribed way, there are precipices over which we shall stumble, and sweeping torrents that await our fall. And though all may seem quiet and secure, yet there are sleeping thunders there, and the desolating avalanche and the overflowing flood. "Thy righteousness is like the great mountains; thy judgments are a great deep."

But we have taken only one view of this attribute, as illustrated by the mountains. Let us go up *upon* the mountains, and view the moral grandeur of Jehovah from that position.

We will begin our ascent by climbing the mountain which bounds the horizon immediately before us, and which rises to the height of more than two thousand feet. After an hour's toil, we find ourselves and our horses panting for breath upon its summit; but what visions of grandeur open upon our view! Could we realize our perpendicular height, it would be dizzy indeed. Those who have mounted to the topmost landing in the spire of Trinity church, may possibly imagine what it would be to go up to ten times that elevation. We look below. A single habitation meets the eye in the narrow intervale far beneath our feet. All else is mountain upon mountain piled. Mountains that, till now, were hidden from our view, rise before us as if we were yet standing on the plain. We are in a new world. Wonder, awe, rapture, alternately fill the mind. We can understand why the heathen have made the mountains the dwelling-place of the gods, and have sacrificed upon their tops. We can understand why Jehovah chose a mountain as the place from which to give his law. We think of him who "removeth the mountains, and they know not;" who "toucheth the mountains, and they smoke;" who "hath weighed the mountains in scales, and the hills in a balance." We exclaim, "Great and marvellous are thy works, Lord God Almighty!"

But we must not linger here. Onward we press, hour after hour, up the steep ascent, on the verge of frightful precipices. We pass beyond the limits of vegetation. Trees dwindle; even the evergreen becomes dwarfish, and disappears. We are on the naked surface of the rock, where the winds sweep with unrestrained fury, and the tempests gather up their strength. Now we are on the very summit of the monarch of the mountains, at an elevation of more than six thousand feet, *twenty-five* times the height of Trinity church spire. The mountains upon which we gazed with awe are now below us, and there is nothing above but the vault of heaven. But beneath and around, for many miles in every direction, the mountains are seen, resembling in their atmosphere of blue the waves of the sea in a storm. A lake fifty miles distant lies at our feet like a pool, into which we might cast a stone. Towns and villages, rivers meandering like silver threads, and at times even the distant ocean, fill up the dim but gorgeous panorama. No mind can fail to be here impressed with the glory of the Creator in his works. The vastness of his power impresses itself painfully upon us. But we have come up hither to contemplate his *righteousness* as the moral governor of the universe, as it is here illustrated.

Perhaps while the sun is shining over-head, the clouds are rolling and thickening beneath us. Even so does the justice of God stand serene and awful, in glorious majesty above the storms and the contentions of the world, and though the waves of wickedness roll mountains high, in solitary grandeur that overtops them all.

Perhaps we encounter another scene. The mists rolling up from the vast abyss close in around us. The blackness of darkness envelops our weary feet, and the pitiless storm pelts our unsheltered frames. The thunders break at our very side, and reverberate through the chasms below. Hail-stones and coals of fire are dashed from the angry clouds. How terrible an image of the vindictive justice of Jehovah. "The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."

Such is the illustration of this feature of the divine character afforded by the highest mountains—mountains somewhat higher than Sinai, upon which Jehovah appeared as the lawgiver of Israel. But what are these in comparison with some of the peaks of the Alps, the Andes, and the Himalaya, ranging from 15,000 to 27,000 feet, or from three to five miles in height? Chimborazo has been ascended by Humboldt to the height of 18,000 feet.

These are, indeed, the "great mountains—the mountains of God," proclaiming his power and glory. In the presence of such witnesses, we can entertain no mere earthly views of the righteousness of Jehovah. He who made the mountains stands infinitely above us in all his moral as well as in his natural attributes. Nay, the most grand and lofty objects in nature are but miniature types of the elevation and grandeur of his moral character.

But in addition to this general impression of the elevation and grandeur of this attribute of Jehovah, which is derived from a comparison of it with the mountains, there is a further idea of *stability* suggested by the same comparison. Luther, in fact, translates the passage, "Thy righteousness *stands* as the mountains of God." The mountains are often spoken of as "the everlasting mountains." There is nothing on the surface of the globe which gives us such an impression of firmness and solidity as do the mountains. The sea is vast, but it is continually in motion. The sky is expansive, but changeable. But the mountains are fixed. Their huge bulk sinks far into the heart of the earth, and towers against the sky. The storms of centuries have scarcely changed their face, and all the mechanical powers of the world could not move one of them from its seat. The inventor of the lever boasted that if he could find a standing-place, he could pry up the world. His boast would have been as idle if he had limited it to a single mountain. How terrible, then, must be the force of those internal fires and gases which sometimes rend the mountains, and cause the earth to quake.

The mountains suggest to us, most impressively, the omnipotence and the eternity of God. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." We can hardly conceive of the mountains as having been created; they are so massive and so huge, that they seem to have stood for ever. How incomprehensible, then, is the Being who created them!

But it is to these immovable bulwarks of the world—these seeming pillars of the firmament, that the righteousness of God is compared. "It stands firm as the mountains of God: immovable, strong, invincible, as the Lord God has made the world fast with mountains, so that no potentate has power to lift up the mighty mountains and put others in their place." Even so it is not possible to overthrow God's righteousness; it cannot be shaken, it cannot be withstood. He is in one mind, and who can turn him? and what his soul desireth, even that he doeth." His justice and his truth shall stand for ever. T.

SELECTIONS.

The Church of the Middle Ages—its Influences.

The Church, having survived the downfall of the empire, and having achieved the conversion of the barbarians to a Christianity modified indeed and barbarized, yet not wholly corrupted,—became the most remarkable institution, and the most powerful, whether good or evil, that the world has ever seen. We have our Protestant and Puritan judgment strongly made up, against the superstitious Christianity and the

sand feet, one vast expanse of cloud, nearly a mile below us, like a field of purest new-fallen snow, which the wind has rolled in drifts and ridges, covering all the mountain, plain, and sea, and reflecting the sunbeams with a dazzling splendor. Now and then a place would be rent or excavated in the measureless masses, or the edge of the cloud-curtain would be lifted, and the blue back of the Island of Lanai would be visible away over the mountains of Lahaina, six thousand feet high, and sometimes there would be disclosed a portion of the bay and shore of Wailuku, whitened by the noiseless surf. Then away off to the horizon, a hundred miles, was the glorious mirror of the Pacific, lifted up ten thousand feet, by a familiar optical delusion, to a plane of vision as high as the very summit of Hale-a-ka-la; and rising out of it was the glorious dome of Mauna Loa, on the great Island of Hawaii, its snow-capped summit flashing in the sun like a bank of alabaster. The clouds, and their shadows upon other clouds far beneath, could be seen hovering over the blue abyss, and sometimes they seemed to float in it in separate masses like great icebergs. What with the vast height, the solemn stillness like as in Creation's prime, the absence of everything human and artificial, the reach, the immensity of distance so indescribably grand, the smooth envelop of vapor enfolding all, it was as if we were looking down from some place in the heavens upon the distant convex of earth.

"O, 'twas an unimaginable sight!
Clouds, mists, streams, watery rocks, and emerald turf,
Clouds of all tincture, rocks, and sapphire sky,
Confused, commingled, mutually inflamed,
In deecy folds voluminous enwrapped."

Now all this beauty and grandeur was made up of features and elements, which, in sternly grappling with, to effect the ascent to our present commanding position, ministered anything but pleasure; and we learned that the conflict and toil must be first, the perfect rest and joy of an accomplished victory and realized possession after. Even so will it be with the persevering Christian, when he stands crowned on the eminence of Mount Zion above, having safely surmounted all the trials and perils and storms of the way. Ah, what glory will break upon him there, if he has been found faithful! And what a position that will be to stand in and review this life, and find by the light of eternity, how all things were working together for his good! Then how clear it will be seen, what indeed we are constantly taught, but are so slow to learn, that the needful afflictions with which God visits true Christians, need not make them love Him the less, or at all detract from their happiness in Him, but on the contrary are meant and adapted to augment it.—*H. T. Cheever, in Bib. Repos.*

The Independent.

NEW YORK, THURSDAY, DEC. 28.

THE SULLIVAN STREET CHURCH: PERFECTIONISM.

The following advertis[illegible] appeared in our paper of the 14th inst[illegible]eral of the religious and secular p[illegible]day:

"The Free Congreg[illegible]urch of Sullivan street having re-called the [illegible]v. Samuel D. Cochran, their former pastor, his installation will take place on Tuesday evening next, 19th inst. It is expected that Rev. Jos. P. Thompson will preach the installation sermon, and Rev. Henry Ward Beecher of Brooklyn, deliver the charge to the pastor."

Some of our contemporaries, making up their ecclesiastical reports from the uncertain data of such advertisements, have announced that at the installation of Rev. Mr. Cochran, Rev. Mr. Thompson *did* preach the sermon, and Mr. Beecher did deliver the charge. But the facts are quite otherwise. It would not be worth while to make the correction, were it not that the case involves certain important principles, both theological and ecclesiastical.

In April, 1842, a Congregational church was organized in this city on the "free-church" plan, which from the location of its present house of worship is known as "*The Free Congregational Church, Sullivan street.*" It consisted at first of a little band of devoted Christians, only thirty-six in number; but upwards of two hundred have since been added to the Church, more than one-half on profession of faith. Rev. S. D. Cochran was the pastor of the Church from its organization, until August, 1846. This Church is connected with the "Evangelical Congregational Association of New York," and from the first has labored under the imputation of Oberlin Perfectionism. There is nothing, however, in its Confession of Faith to warrant such an imputation, unless it be the following declaration, viz. "*That sanctification consists in hearty obedience to the moral law, and is the necessary result of true faith.*" Here the whole question turns upon the meaning of the term *obedience*. In all other respects the faith of this Church as expressed in its confession, accords with the faith of the Orthodox Congregational Churches of New England. The doctrines of the Trinity, the entire sinfulness of mankind, the atonement, regeneration and justification by faith, are severally and distinctly stated. The Church is also thoroughly Congregational, with some slight peculiarities of discipline.

Mr. Cochran having been recalled to the pastoral office in this Church, all the Congregational churches in this city and Brooklyn were invited to meet in council, by their pastors and delegates, with a view to his installation. One or two of the churches declined the invitation, as they had a perfect right to do. The rest, being less fully advised of the facts in the case, or being disposed to hear and judge for themselves, were represented in the council. It was a disposition to treat the application with Christian liberality, and the hope that the result of a full examination of the candidate would be satisfactory to the Council, that led one of us to consent to be announced as the *expected* preacher at the installation service.

The examination of Mr. Cochran was conducted with candor and thoroughness, occupying five hours without intermission. Upon some points in theology his mode of philosophizing and of statement differed somewhat from that of many of the Council, but in general his views were clear, correct, and discriminating. The Council evidently received a favorable impression both of the intellectual qualifications and the Christian character of the candidate.

But there came up at length a point at which the divergence of Mr. Cochran's views from those of several of the Council grew wider and wider, until the difference between them became irreconcilable. Starting with the doctrine of "the simplicity of moral action," Mr. C. maintained that, from the nature of the case, there can be no *obedience* but that which is *perfect*; and as obedience is a condition of salvation, no man has any evidence that he is a Christian who is not in a state of perfect obedience to the moral law. Repentance is an act of perfect obedience to the law, and in that act the life of the true Christian begins. By obedience is meant the keeping of the law to the full extent of present knowledge and present capacity. Past disobedience and neglect may have diminished the capacity, and consequently the obligation of the subject of law. He was guilty for that neglect or disobedience at the time; but if he has repented, he is not now responsible for its consequences, since forgiveness covers the consequences of sin as well as the act itself. Present obligation is exactly commensurate with present ability; and the true Christian obeys the law to the full extent of his present capacity.

To relieve the subject of its metaphysical aspect, Mr. C. was asked whether in this state of obedience, which is synonymous with a truly Christian state of mind, a man, himself for example, *is in all respects as good a man as he ought to be?* He replied that, taking into view past means of improvement which had been neglected, he was *not*; but limiting the question to present obligation, "*he was as good as he ought to be.*" In such a state of mind he had no occasion to make confession of sin as pertaining to that state; though he always did make confession of sins past, both in public and in private.

The question whether in this state he is as good as he *can* be was answered in the same manner. But in reply to the question whether in such a state he was as good as he wished or hoped to be, Mr. C. said that he hoped to have his knowledge and his capacity for obedience increased hereafter. He also disclaimed totally any dependence upon his own works for salvation, and attributed his obedience, whenever rendered, to the influence of the Spirit of God upon his mind.

Such, we believe, is a fair though very brief outline of the views advanced by Mr. C. upon this subject. He said that while he coincided in the main with the doctrines inculcated at Oberlin, he differed from the professors of that school in some of his philosophical definitions. It was quite evident that he had made his system thoroughly his own.

At the close of the examination, it was apparent that a majority of the Council, those who represented the churches of the "*Evangelical*" Association, fully agreed with Mr. Cochran upon the subject of Christian perfection. The minority did not wish to hinder his installation, if that were in their power, since the Church which had called him understood his views, and those who sympathized with him were ready to proceed with the installation service; yet they were unwilling also to be identified even constructively with some of Mr. Cochran's theological tenets. While, therefore, they declined voting against his installation, they also declined participating in it.

Mr. Thompson presented the following paper with a request that it might be entered upon the minutes of the Council—which request was unanimously acceded to.

"The undersigned regret that they feel under the necessity of withdrawing from the Council at this stage, and of declining any further participation in its proceedings. In so doing, they do not intend to interpose an obstacle to the installation of Mr. Cochran over the Church which has invited him to become its pastor, by those who agree with him fully in his doctrinal sentiments. We make no protest, we express no censure; we simply decline being identified by any public act or action with *all* the doctrinal views of Mr. Cochran. Reserving to ourselves the right of explaining our action in this matter to the public in any form which we may see fit, and wishing for the majority of the Council 'grace, mercy, and peace, in our Lord Jesus Christ,' we affectionately subscribe ourselves," &c.

This paper was signed by Dr. Cheever, Mr. Sprague, Mr. Storrs, Mr. Crocker, Mr. H. T. Cheever, and Mr. Thompson, (Drs. Lansing and Patton, and Mr. Beecher and Mr. Wallace being absent,) and also by delegates from several of the churches. The minority then withdrew, with the most amicable feelings on both sides, and the majority proceeded to install the pastor elect.

We have been thus minute in our account of the doings of this Council, because of the principles which the case involves. It is obvious that the difference between Perfectionists and the Orthodox is not merely verbal or metaphysical. It is radical and practical.

But we cannot enter here upon a full discussion of the doctrine of Christian Perfection. In our next number we shall take up the Scriptural view of the subject, and endeavor to exhibit it in all its bearings. Meanwhile our readers will have before them the theory of Perfectionism, as stated by one of its most competent and consistent advocates.

In concluding this article, we would call attention to the ecclesiastical principles which this case brings into view. How quietly and how kindly can such cases of theological difference be disposed of on the Congregational system, without detriment to the truth. The views of Mr. Cochran and of the Sullivan street Church do not compromise those members of the Council who declined participating in its official acts. Mr. Cochran and his Church are not arraigned for heresy before any ecclesiastical tribunal; no act of excision is decreed against them; the churches of the whole land, north, south, east, and west, are not agitated by their opinions, or subjected to the necessity of pronouncing upon them in the most public and solemn manner; nay, Mr. Cochran and his Church are not even thrust out of the pale of Christian fellowship; they are recognized as Christians, as members of the body of Christ, and are simply left to exercise the right of private judgment upon a disputed doctrine in theology, while others, in the exercise of the same Christian liberty, decline being associated by implication with their peculiar belief. If their system is true it will live; if false it must die in due time. It is left to develop itself without ecclesiastical sanction or ecclesiastical restraint. The power of truth, of light, of love, moral influence only, is relied upon by those who differ from them, to counteract their supposed error, and to preserve the faith. On the other hand the same influences are at the disposal of those who hold the doctrines of Perfectionism, if those doctrines be true, as they conscientiously believe them to be, and we desire that they should exercise full liberty in this respect, and do all in their power to promote truth and holiness.

The independence of each particular church, and the voluntary communion of churches of like faith and practice, are the two grand principles on which we rely for the conservation of Christian liberty, and of the interests of truth.

CHRISTIANS BOUND TO CONSIDER THE TRUTH.

The question often arises, why it is that Christians are so little *impressed* with the truths which they believe. They do not doubt them. They do not seemingly forget them, even. For the moment they are recalled to the mind, it recognizes at a glance the articles of its belief. But these truths do not dwell in the soul as vital principles; the springs of thought, the germs of action. And though often recalled to its view by the sermons of the sanctuary, and the exhortations of the prayer-meeting, and the tracts or treatises which are read at home, their control over the mind is often very slight. They are the outward machinery and apparatus of its faith, rather than its elements and central principles.

There are many reasons doubtless for this, and some of the others we shall advert to in their place. But there is one great and permanent cause of the fact, of which we wish now briefly to speak. It is—the neglect of the Christian to *consider* carefully the truths presented to him. He often sits under their preaching as passively as if it were a bucket of water that was being poured upon him, and not a truth, a system of truths, spiritual, immortal, fitted to benefit and exalt the powers of his soul, and concerning directly his highest interests for eternity, that is being presented and demanding reception. And even when he seems interested, and *is* interested, in the discourse or the treatise, it is often for the manner in which the truth is presented, rather than for the truth itself—the living fountain that bubbles within the chiselled basin. It is worthy of note, that essentially the same idea which the Romanist attaches to the sacraments of the church, the Protestant often attaches to the ordinance of preaching. He feels practically that it works on the *opus operatum* principle; that it will make him a better man whether he listens to it or not; that the going to church is the first thing—the receiving the truth with an intelligent comprehension, altogether the *second*. Now we certainly cannot waste words to refute this idea. We simply hold it up to the view of Christian minds, that they may see more fully than we can tell them its perfect foolishness. Surely, if we would have the truth enter our minds and profit them, we must attend to and consider it. It is a vital principle, and we must bring the vital forces of the soul to act upon it. We must take it up in our thoughts, consciously, and intelligently. We must investigate its relations to other truth. We must survey it in its many-sided integrity, in its opposite but harmonious aspects, of speculative truth, and practical duty. Conscientiously, earnestly, with the exertion of all our own powers, with devout prayer for the blessing of God, and the guidance of His Spirit, we must *think* of the truth, and strive to open its resources, and to evolve its principles.

So will it come to the soul with a new sense of reality. It will spread before its view its vast domains—those domains which it shall be the joy of the redeemed spirits forever to traverse and explore. It will clothe it with new beauty of obedience. It will enter it in its fullness, as an enthroned and regnant Power, and purify its life, and gird it for duty, and fit it for glory!

A PLEASANT INCIDENT.

As we sat in our chamber the other evening, wearied with the labors of the day, yet driving our reluctant pen for the columns of *The Independent*, our door bell rang loudly, and a package was handed in, accompanied by the following note:

"Herewith you will receive 12 Hyacinths, assorted kinds, 12 Narcissuses, 100 Crocuses.

"Although a small present, I hope they may prove acceptable. Having often listened with pleasure and derived instruction from your preaching of the word of God, I have taken the liberty of sending you the above-named flower roots from a feeling of respect for you as a minister of the Gospel. N. York, 18 Dec. 1848."

We cannot conjecture to whom we are indebted for a gift that will long be fragrant with the kindliest affections of our nature. But if the donor should pass our windows when these flowers shall display their beauty, we trust he will be allured within to share their fragrance, and our pleasure; at least we indulge the hope that we have sown in his heart some seeds of truth, which shall hereafter bloom in an eternal spring.

THE LAST DAY OF THE YEAR.

Next Sabbath will be the last day of the year—the eventful year 1848. The history of this year cannot yet be written. The future must develop those movements of Providence upon which we now gaze astounded. But there is a history of the year which is almost completed; it is the history of each individual life. A few more acts, a few more words, a few more thoughts, a few more desires, and the record of another year of your life, reader, will be sealed up until the day when the secrets of all hearts shall be revealed. On the last Sabbath, the last day of the year, do not expend your thoughts upon vague generalities, upon the dealings of God with nations, but turn them inward upon that little world in your own soul. What has been its history during this year? Think over the dealings of God with you personally: think over your conduct toward Him. Let the last hours of the year be devoted to penitence, to gratitude, to prayer, that at least the last lines of its history may be to you lines of mercy and of light.

THE REVOLUTION AT ROME.

The next arrival from Europe is looked for, on various accounts, with unusual expectation. It will not only bring us the result of the Presidential election in France, but it will also make us acquainted with the sequel of the revolution at Rome, which, when our last advices came, had just taken place, and seemed to be full of momentous consequences. Has Pius IX really fled from his capital? Has he abdicated his power as a temporal prince? Has he resigned the pontificate? Which, if any, of the rumors that were flying about Europe when the last steamer sailed, is true? And what has happened since that date? Is the new government at Rome still in existence? Is it likely to maintain itself in the face of opposition from Austria, Russia, and all the sovereigns of Europe that have any sovereignty left to them? Has the hoped-for federal congress of Italian States been actually assembled? Will the political unity of Italy become an organized and recognized reality? These questions will probably be answered in part before another week is complete.

We do not propose to hazard any conjectures now that the facts are so near at hand. But while we are waiting for further intelligence, it is timely to inquire how it happens that Pius IX, the reforming Pope, who spontaneously set in motion that great series of political revolutions which has filled the world with wonder, and who, a few months ago, was the popular idol of Rome and of all Italy, is now the object of popular execration, and is assailed in his own palace by the storm of revolutionary violence.

Those readers of *The Independent* who have attended carefully to the two letters which we have published from our Italian correspondent, must have been struck with the light which some of his statements, penned in the month of August, throw upon the events which have so recently occurred at Rome.

"Two or three months ago," says our correspondent, "I thought that Pius IX would be entitled to the praise of restorer of our independence, and destroyer of his own temporal power. Now he is cursed as the destroyer of our independence, and the forerunner of antichrist. That poor man has ruined himself, and put in jeopardy the cause of Italy and the peace of the world. How true that no one can serve two masters! I should not wonder if the Romans hurled him from the chair of St. Peter into the Tiber. When I went to Florence, towards the end of June, after an absence of nearly three months, I found the streets still strewed with fragments of the chalk busts of Pius IX, which the citizens had hurled from their windows on hearing of his defection. Now the exasperation of the whole population of Italy against him is so great, that nowhere are allowed his portraits to be hawked about, or put up for sale in the shop windows. Indeed, nobody will have them; and I bought at on alabaster workshop, in Florence, some portraits of that unfortunate Pope almost for nothing. The newspapers of Rome, viz., the *Contemporaneo*, the *Epoca*, etc., etc., publish articles against him which leave behind them the most virulent of your political papers; and what is more remarkable than their violence, is that they come from the pens of deputies and prelates of great influence and well-deserved popularity."

What was the "defection" of the Pope from the cause of Italy? What is the application, in his case, of the principle "that no one can serve two masters?" As our correspondent has said in his second letter, "The Pope forsook the cause of Italy, and left his own subjects to the tender mercy of Austria, because he was afraid the German bishops would make a schism." But how happened it that there was danger in that quarter? What concern had any German bishops with *Pio Nono's* administration of his own temporal government? Why should the Pope's adherence to "the cause of Italy," in his capacity of a temporal sovereign, be an occasion of stumbling or of "schism" to any of them?

The origin of the difficulties which have so wrecked the brilliant reputation of Pius IX as a political reformer, is in that mischief-working element which is incorporated into the government of every country in Europe, and which even France has not had the wisdom to reject from her republican constitution—the union of Church and State. How that element works in Great Britain and Ireland, is pretty well understood in this country by all intelligent persons who do not take their opinions at second-hand from English high church and tory authorities. How it works, and is likely to work, in France, may be inferred from the fact that on Gen. Cavaignac, as the head of the government for the time being, has devolved the duty of appointing bishops and archbishops for whatever Sees have happened to become vacant since his accession to power. How it works in Switzerland is well known to those who are acquainted with the disgraceful proceedings in the Canton de Vaud. But of all the governments in Christendom, that of Rome, or "the Pontifical States," is the one in which this fatal element is most predominant. The Church and the State are there—or have been till a very recent period—absolutely identified. The Pope, who is the ecclesiastical head of all the churches and nations that acknowledge the Church of Rome and the "chair of St. Peter" as the center of Catholic unity—has been, for more than a thousand years, an absolute monarch in the civil government of the city of Rome and its dependencies.

This peculiar arrangement at Rome has been sustained for so many ages by a kind of political necessity. As the framers of our federal constitution felt that the seat of the federal government ought not to be within the jurisdiction or influence of any State, and therefore made provision for a metropolitan district under the exclusive government of Congress; so it has been felt by the sovereigns and diplomatists of Europe, ever since the age of Charlemagne, that the Pope, as the ecclesiastical head of the Roman Catholic world, could not safely be the subject of any secular government. In the union of Church and State which everywhere prevailed, it was a matter of course that if the Pope should become the subject of any one government, that one government would acquire an undue advantage over all others, and would have the power of intermeddling, through the Pope, with the domestic affairs of every government in Christendom. Of course, the rights and interests of the Roman people were of no consequence in the estimation of the potentates by whom this arrangement was established and maintained.

Under this arrangement, the government of Rome had been growing worse and worse from ages immemorial. It was the worst government in Italy—the worst in Christendom. Long ago it had arrived at that pass at which any merely secular government would have been superseded, and its territories annexed to those of some other power. The civil government of Rome has long been the opprobrium of the Roman Catholic religion. During the reign of the late Pope, (Gregory XVII,) the imbecilities, abuses, and burthens of the government, and its obstinate opposition to every measure of amelioration or progress, had become more intolerable than ever.

When the present Pope came into power, he immediately entered upon the work of reformation, to the great surprise of Rome, of Italy, and of the world. There is no reason to doubt that he was hearty in his efforts for the welfare of his subjects. He began as a patriot prince, actuated by sentiments of kindness and justice. He entered into the sympathies of the Italian patriots. He embraced the cause of the unity and independence of Italy.

But the unity and independence of Italy could not be achieved without a conflict. Lombardy and Venice, which are a very important part of Italy, were at war with Austria for their independence. Their cause was felt to be the common cause of Italy. So the Pope regarded it. There is no reason to doubt that his sympathies, as a patriot prince, were heartily with the patriots who were in arms for the unity and independence of their country. Most naturally his subjects expected of him a complete alliance with the other Italian States in the attempt to expel the Austrians from Italy. They expected of him, and demanded, a declaration of war against Austria.

Why were they disappointed? Why was all Italy disappointed? Not because Pius IX had wilfully deceived his subjects; but because he found himself involved in embarrassments which his sagacity had not anticipated, or from which he had not sufficient strength of character to extricate himself. Pius IX is the sovereign of the Roman people—a reforming sovereign—a sovereign who has tasted the satisfaction of doing justly and loving mercy, and of being beloved by his people; and in that capacity he sees how important it is that Austria should be expelled from Italy. But Pius IX is also the supreme pontiff of the Roman Catholic communion throughout the world; and in that capacity he is conscientiously and devoutly bound to see that the unity of that communion is not broken. What he is doing as an Italian prince, is offensive not only to the Austrian government, but to the pride and rapacity of the Austrian people. Austria, odious as she is to Italy and to Rome, is the chief support of the Roman Catholic religion; and if she fails, where will be the pontiff and the interests for which the pontiff exists? The interests of Rome, then, and of Italy are on one side; and the interests of the popedom, and of what Jesuits and bishops call the Church, are on the other side. How shall he choose between them? His conscience, perverted by his religious views and sympathies, compels him to sacrifice the cause of his country.

We cannot find it in our hearts to reproach him harshly. Who would expect a pope to be other than a papist? Who would expect a pope to sacrifice the unity of the Church to the independence of his country?

The Austrians threatened, that if Italy must be independent of Austria in respect to civil government, then Austria should be, like England, independent of Rome in respect to ecclesiastical government. In other words, there was danger of a "schism"—nay, a certainty of a "schism," if Pius IX did not begin to retrace his steps.

He began to retrace his steps; and we have begun to see the result. All Italy—and most of all, Rome itself—abhors him. Not only is his reputation as a reforming sovereign thrown away, but the most malignant passions flame in the bosoms of the people whose cause he has forsaken. A revolutionary movement, stained at its beginning with the blood of a base assassination, besieges him in his palace; and he is compelled to yield his will to the dictation of the mob.

This comes of the union of Church and State. Till the union of Church and State in the person of the pontiff shall be completely abolished, Rome can never be free, nor can Italy be united.

PRAYER FOR ALL IN AUTHORITY.

Our Presbyterian brethren have a "directory" for public worship, which we respectfully commend to the attention of their ministers. If we are mistaken in supposing the "directory" to be now in force, we may still commend it to their attention as a specimen of the wisdom and piety of their ecclesiastical ancestors. The copy of "the book" in our possession omits it, but if our memory is correct, the "directory," as we have read it in more ancient copies of the Confession of Faith and Government, requires that magistrates and legislators be particularly remembered as subjects of prayer, in the intercessions of assembled congregations.

So far as public worship is concerned, our Episcopalian brethren cannot easily neglect to pray "for the President of the United States, and all in civil authority," or for Congress "during their session." One of the good points of the book which they are never weary of praising, is that it is peremptory on this point. There is no Episcopalian congregation from the St. Croix to the Rio Grande, which does not remember, in its public prayers, "those who are entrusted with the powers of legislation and of government."

We fear it is not understood and remembered, as it should be, that the Congregational Book is equally distinct and imperative on the same point. "I exhort, therefore," (we quote from the great standard of Congregationalism,) "that, first of all, supplications, prayers, intercession, and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Is this direction properly attended to by those who conduct public worship? Are there not many churches in which it is very much neglected?

The reason of this rule is worthy of consideration. It is, "that we may lead a quiet and peaceable life in all godliness and honesty." The moral effect of wise and just legislation, and of a faithful and able administration of justice and government—the effect on the habits and moral sense of the community, and even on the religious character of Christian men and Christian families—is of unspeakable importance.

One of the objects for which *public* worship is instituted—one reason why all worship is not left to the family, to the devout retirement of the believing soul—is that by uniting in public prayer, we are all trained, as it were, to the exercise of prayer. If any great topic of prayer is neglected in the congregation, it will hardly be remembered with habitual supplication in the devotions of the household or of the closet. And on the other hand, the same great themes that move all praying hearts when their sympathies are excited in the great assembly, will not fail to move those hearts in their dispersion and retirement. If, in all our churches, the great and common interest of government in state and nation, should be made on every Lord's day the subject of distinct and serious petitions to God, there would be ere long a spontaneous concert of unceasing prayer for a blessing upon all who are in authority.

Prayer offered, not "for strife and debate," nor in the spirit of political partizanship, but in the simplicity of faith and holy love, cannot be in vain. Such prayer, offered without ceasing, for the men to whose skill and faithfulness our public affairs are entrusted, would be effectual for the welfare of our country, and for the welfare of the world.

A THEATRE* IN BROOKLYN.

We noticed some days since, in one of the daily papers, that an effort was being made to establish a theatre in our neighboring city; that a company of amateur performers had already commenced operations at the Military Garden, and that it was hoped a "regular" theatre would soon be the result.

Now, as many of our subscribers with one of our editors are residents of Brooklyn, we of *The Independent* feel a natural interest in the fortunes and character of that beautiful city. And in the impulse of this regard, we cannot refrain from calling the attention of all the lovers of good order and sound Christian morality whom we can reach in that community, to this threatened introduction into their midst of one of these lazar-houses of contagion and death. We have no quarrel with those who insist that some amusements are necessary for body and for mind. We believe all that as fully as they do, and are perfectly aware that the highest style of mental or moral development cannot be realized without occasional relaxation. We do not care even to controvert the point with those who insist that a theatre *can* be so managed, conceivably, as to be a school of sound morals, and, if they please, a not entirely absurd substitute for the pulpit and the church. If they can bring themselves to think this, very well. It is an astonishing illustration of the power of their minds to digest spikes and knife-blades; but there are other monomaniacs beside them whom it is not our especial province to reason with and confute.

But we plant ourselves on this outstanding and indisputable fact—of which even the political press, except as heavily paid to do otherwise, occasionally takes cognizance—which the whole class of theatre-goers admit and freely assume, in their conversations with one another—that the theatre as now existing and conducted, and as it *must be* conducted in order to its financial prosperity, is just a rendezvous for all of easy virtue and damaged reputations; a place for the entrapping of the innocent, and the assignations of the infamous; a place where the most indelicate *double-entendre*, and the allusions which are most stimulating to licentious passion, are always received with the loudest acclamations; a scene in which the whole whirlpool of vice, from its outermost rim to its innermost vortex is collected at once; a centre of moral disease, about which all the festers and ulcers that afflict society, of grog-shops, and brothels, and gambling-rooms, naturally cluster, and from which they draw their black and poisonous life. This is the *fact*, say what you will about the theory. And under the pressure of it we call upon the residents of Brooklyn, who value the order and quiet of their rising city, who would not have its pauperism augmented, and its taxes increased, and the circle of its young and enterprising population filled with an unprecedented amount of violence and crime—much more on those who value the Gospel of Christ, and love its pure and high morality, and who look on man as an immortal being in need of light and pardon, and hastening to Judgment—we call upon such to exert themselves in every way to stop this project. There must be some mode of arresting it. Let every way, that is practicable and honorable, be most effectually tried.

* [One of the Editors of *The Independent* retains so vivid a remembrance of the *ferules* of his school-teachers, that in spite of Dr. Webster he *must* spell "theatre" and "centre" after the primitive fashion. He is sorry that the perverseness of his colleagues makes this his peculiarity.]

CELEBRATION IN BROOKLYN OF THE LANDING OF THE PILGRIMS.

The New England Society of Brooklyn, which although organized but about two years since already embraces a large proportion of those sons of New England who have made themselves homes in the City of Churches, celebrated this year, for the second time, the anniversary of the Landing of the Pilgrims at Plymouth. The oration before the Society was delivered on the evening of the 21st inst., by James Humphrey, Esq., in the Church of the Pilgrims. It was an exceedingly able and beautiful discourse. In his introduction the speaker vindicated, in a strain half serious and half playful, the right of New Englanders to feel themselves at home upon these scenes of the early Dutch settlements of Nieu Aamsterdam and Breucklin. He spoke of the original purpose of the Pilgrims from Holland to strike the continent at just this point, and not at that frozen edge on which they landed; of the continual incursions made from the first upon the domains of the States General by the restless race of Yankees; and of the blood which flowed freely from sons of the Eastern colonies in that disastrous day of the battle of Long Island, when within a cannon shot of the church in which the speaker was standing, the fortunes of the Republic seemed cloven down.

He passed then to consider the work which the Puritans did, and the character which they bore. He claimed for them this distinguishing glory, that they were not Constructors but Creators; that they were of the class who evolve and realize the new Ideas of Society and the State; who give the original, mighty, projectile impulses to human affairs. Passing their influences on ecclesiastical systems and organizations, he challenged for them this praise as civil legislators, that they had been the first to realize the conception of a perfectly democratic state, secured, established, and perpetuated by a WRITTEN CONSTITUTION. This theory was first definitely embodied in that compact framed and signed in the cabin of the Mayflower; amid no splendors of Courts or Congresses; with no array of heralds and pursuivants; but under the bleak December sky, in Province-town bay. Like all the great events of God's Providence, this idea of government, which was at length to penetrate and mould all states, came into development as silently as the germ cleaving the seed. In connection with this department of the subject, the speaker paused to pass a noble eulogium, such as was suited to his manifold and remarkable virtues, on Sir Harry Vane the younger, and to read from one of his tracts a passage touching the framing of governments, which Hamilton and Jefferson, a hundred and fifty years later, were but reducing to practice. The character of the Pilgrims, was vindicated from the charges sometimes made against it of narrowness and austerity; and the wonderful contrasts were suggested between the outward bleakness and savageness of nature, and that high style of civilization which was exhibited in the midst of it—the erudite and accomplished scholar pursuing his work in the hut of logs, and the delicate woman in the forest, like the gentle Una of Spenser, "making a sunshine in a shady place."

It is not too much to say that the address throughout was replete with rare vigor of thought and felicity of expression, as well as with an affluence of historical illustration and allusion, which delighted those whom it most instructed. We had made much larger notes of it; but as it is soon to be published at the request of the Society, we will not further anticipate our readers in the pleasure of its perusal.

The evening was exceedingly inclement—"a most appropriate night of sleet and storm;" but the audience present was quite respectable for numbers, and eminently so for intelligence and social worth.

Abolition of the Slave-trade in the District.

Several votes have been taken in the House of Representatives, which indicate the approach of a time when the national legislature shall begin to recognize the rights of man in every human being, and to protect those rights, so far as the protection of them comes within the range of its legitimate jurisdiction. The strength of the minority, in the division on Mr. Palfrey's motion for leave to bring in a bill repealing all acts of Congress by which Slavery is established or upheld in the District of Columbia, was ominous. The vote on Mr. Root's motion to instruct the Committee on Territories to prepare bills for the exclusion of Slavery in California and New Mexico, was less unexpected, yet highly significant. The minority against the vote, laying on the table Mr. Giddings's bill to give to the *entire* people of the District of Columbia an opportunity of expressing their will on the question of Slavery, showed, even more distinctly, that there is a new state of feeling somewhere, about the duty of Congress in respect to that District. But more significant than all the rest is the majority on Mr. Gott's motion, directing the Committee on the District of Columbia to report a bill abolishing the Slave-trade there.

There is no shadow of a reason why the Slave-trade should be tolerated in the District of Columbia for a day. If any man denies that such a trade as is there carried on under the sanction of laws enacted by Congress, is an outrage on humanity and justice, a moral nuisance, and a national disgrace—that man has not moral sense enough to hinder him from becoming a cannibal. If any man denies that Congress has constitutional power to regulate that trade, and to abolish it altogether, that man has not *common* sense to appreciate the common sense of other people. Delaware is a slave State, but if Congress should do no more than introduce into the District the laws by which that Slave State regulates the Slave-trade, Mr. Calhoun would cry out that the constitution is quite trampled down; and President Polk, no doubt, would be seized with a violent scruple of conscience.

This is the right way of going to work. Let the friends of justice set themselves to do one thing at a time, and to do the first thing first, and they will soon begin to achieve substantial victories over systematic and impudent injustice.

NEW YORK AND NEW HAVEN RAILROAD.

This road, just opened, adds another link to that great chain of railway communication which is bringing all parts of our vast country into mutual proximity. Whether for good or for evil, our Union is strengthened every year by bands of iron. Mutual dependence, and mutual communication—the constant intercourse of commerce, of friendship, of religious and benevolent enterprise, of literature and science, between all parts of the country—are putting such an event as the dissolution of the Union farther and farther beyond the range of probability, not to say of possibility. Never before was there an area like that which our country presents for the conflict of principles; never so broad and fair a field for the triumph of truth.

The New York and New Haven Railroad diverges from the Harlem Railroad at William's Bridge, 16 miles from this city. It runs along the coast of Long Island Sound, and after it enters the State of Connecticut, it passes through that beautiful succession of towns and villages, Greenwich, Stamford, Norwalk, Westport, Southport, Fairfield, Bridgeport, Stratford, Milford, and West Haven, to its terminus in New Haven. At Bridgeport it connects with the Housatonic Railroad, which extends from that city to the Western Railroad, at West Stockbridge, Mass. At Milford it connects with the Naugatuc Railroad, now in process of construction, along the east bank of the Housatonic to Derby and Birmingham, and thence along the course of the Naugatuc, through Humphreysville, Naugatuc, Waterbury, and other flourishing seats of manufacturing industry, to Winsted, in Litchfield county. At New Haven, it has, for another branch, the Railroad which has taken the place of the Farmington canal, and which is already in successful operation for 28 miles to Plainville, in the south part of the ancient town of Farmington; and is soon to be completed to Westfield in Massachusetts, or to some more convenient point of connection with the Western Railroad. At New Haven it also meets the great stream of travel that pours along the New Haven, Hartford, and Springfield Railroad, from the great roads that center at Springfield. Railroads are also expected to converge at New Haven, which will complete the communication with Middletown, in one direction, and with Saybrook, New London, and Norwich, in another. These details are worth remembering in their connection, for they show how fast our country, and particularly the eastern part of it, is becoming one of the richest countries in the world.

The completion of this road is interesting to us, as forming a new connection between New England and this great metropolis. The Yankees took New York long ago,—the city and the State; and this city may henceforth be regarded as the capital of New England—the metropolitan city of "the universal Yankee nation." New York is unquestionably the best place from which to issue a newspaper for New England; and we hope to see [illegible]re long, the confessed metropolis of the true New England Congregationalism, and the center of radiation for all those influences in which the New England mind is destined to act for good upon our country and the world.

REV. MR. KIRK AT BROOKLYN.

Sabbath before last, Rev. E. N. Kirk, of Boston, preached morning and evening at Brooklyn, in exchange with Rev. H. W. Beecher. His text was—

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matth. 6: 33.

In the morning, he showed how the spirit of the world appears in resisting this command, and presented the reasons by which the precept in the text was to be enforced upon the hearts of men. In the evening, he applied the command to the religious community, and showed how it is violated by those who not only admit its obligation, but actually profess to be governed by its spirit. He brought up the state of religion now prevalent in this country, and compared it with the text. Are professors of religion evidently seeking first the kingdom of God and his righteousness?

Do they show it in their conversation? Christ has established no outward law of conversation; out of the abundance of the heart the mouth speaketh. If the heart is supremely engaged in seeking the kingdom of God, the mouth will not fail to show it. If there is a deep impression of the excellence of the things of religion, it will find utterance in some way. When the glory of God, or the loveliness of Jesus Christ, fills the soul, the tongue will feel its influence.

He who has felt, and is now realizing the efficacy of the peace-speaking blood of the Lord Jesus Christ, and the fellowship of the Spirit, will talk about it to his brethren. He will be telling them, "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul." So says the prophet Malachi—"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him." O, brother, you would say, praise the Lord; join with me in praise, for my soul was in darkness, and I cried unto the Lord, and he heard me, and a new song is put into my mouth. You would not be ashamed to talk about your religious experience, if you had it. You would find kindred spirits to whom you could pour out your feelings. Now, brethren, do you hear any such conversation among church members at this day? They will talk about business, or politics, or California, or the news by the last steamer, or what will be the news by the next. I know there is a cant of hypocrisy; but it remains true that when the heart is full of religion, the tongue will speak of it.

How is it with the reading of professing Christians? Do they read as men would who were seeking *first* the kingdom of God? Do they search the Scriptures? Perhaps all the venders of infamous books would say that they never show their works to church members, because they never buy.

How are religious meetings kept up? They are necessary to support the mind of a Christian If persons are putting religion first, they will go to the prayer meeting with an earnest heart, and a determination to have it accomplish the object for which it is held.

How much time do church members spend in private devotion, in heart-felt communion with God, and in wrestling prayer for sinners? Brother, tell me, if all others are like you, what is the state of the church? We have all of us heard or read of a time when a part, at least, of the church were in earnest, and when the community appeared to be putting religion first. Then conversation turned on the subject, not by constraint, but as the natural utterance of the heart. Then religious meetings were the largest, the most frequent, and the most interesting meetings. Now it is common even for Christians to be engaged for parties, lectures, or some other scenes of enjoyment, in preference to those for spiritual improvement and doing good.

What would be the effect produced now by five hundred men in this community who were thoroughly in earnest in religion? All our prospects of success depend on our being in earnest. Those who think to be religious by seeking first their own things, will find no lively hope, no rich experience, no growth in grace. The kingdom of Christ cannot be advanced unless Christians are in earnest. The salvation of the unregenerate is at stake. It is a mysterious fact that men should have, in a certain sense, their everlasting destiny in their own hands. It is equally mysterious that we should have so great an influence upon the character and destiny

BOSTON CORRESPONDENCE.

BOSTON, DEC. 25, 1848.

MESSRS. EDITORS:—I should have mentioned before this, the appearance in Boston of your ministerial brother and neighbor, Rev. H. W. Beecher of Brooklyn. He came hither by invitation of the Mercantile Library Association, week before last, to deliver a lecture before them—and his name drew together a large and animated assembly. I need not describe to you the interest he awakened, nor assure you that for an hour and a half he held the attention of a crowded audience, and delighted them by his graphic imagination and earnest oratory. You and your New York readers have too often heard and felt the power of his popular addresses, to need any description of the effects they produced here. Nor should I now have introduced his name, had he not selected for the theme of his lecture, the subject of Amusements—a subject interesting in itself, and appropriate to the times, but likely to call forth animadversion, and all the more so because of its appropriateness. He defined amusements to be pursuits, the primary object of which is pleasure; and asserted, as his leading proposition, that Body, Mind, and Morals, call attention to the importance of Amusements or Recreations. After making many interesting and truthful remarks in regard to the influence of amusements upon the health and vigor of mind and body, he held that they were especially necessary to sound morals. The young would have amusements, and if such as were harmless and virtuous were not afforded them, they would surrender themselves to such as were vicious and corrupting. If they were unduly restrained in the family, and their wants not met and supplied, they were exposed to great danger from the principle of re-action, using their liberty, when obtained, ignorantly and wildly, and rioting in self-indulgence. And then again, when over-worked, and shut up to hard toil, with very little time for amusement, they were in danger of over-excitement, and would endeavor to extract the greatest pleasure possible from the smallest amount of amusement, and in the shortest time possible. After indicating the various sources of amusement, he laid down three rules by which they should be regulated. First, they must accord with the laws of health; secondly, they must be promotive of vigor of body, mind, and morals—and of this each one must judge for himself—what was food to one might be poison to another; and thirdly, they should lie in the line of the superior, and not of the inferior faculties. After illustrating these points happily, he remarked, that he had been induced to make this the subject of his lecture, because in looking from his stand-point as a minister, he had been made sad, by observing to how great an extent bad men had control of the amusements of society, and how little religion had done to ennoble and sanctify them. Wicked men were shrewd and sure in their plans and operations, and by their control of popular amusements, illustrated the truth that the children of this world were, in their generation, wiser than the children of light. In conclusion, he called upon reflecting and serious-minded citizens, to take some active measures to furnish society with safe and profitable amusements.

It is hardly necessary to say that this is a very meagre abstract; it is believed, however, to be fair, and sufficient to indicate the spirit of the performance in its bearing upon morals and religion. There are many here who heartily rejoice that Mr. Beecher has introduced this subject among us, for the conviction is a deep and growing one, that neither the churches nor the ministry have taken the right attitude in regard to it. It is doing only half our duty to bear testimony against existing amusements, and warn the young against them, without supplying their place with others that are at once elevating and sufficient to answer the purposes of recreation. We cannot eradicate the love of amusements—we would not if we could; and to leave the craving as strong as ever, and merely take from it its accustomed food, is to accomplish no permanent good, and, it may be, occasion deep and lasting evil. But it is said that men need no exhortation to amuse themselves, and that the whole force of religion should be thrown into the opposite scale—and that as men are, and especially with the strong tendency of the young to gaiety, it is most delicate and dangerous thing to prescribe amusements. But does not the very delicacy of the work commend it to the thoughtful consideration of wise and religious men? Can they not do it? And does not the honor and extension of religion require that they should set themselves seriously about it? It is no doubt true that our pastors and churches find the spirit of gaiety and worldliness awakened by a love for amusements, one of the principal obstacles in the way of practical religion oftentimes; but it is short-sighted policy on this account to declaim against them indiscriminately. What is there on earth that is not liable to excess, and that may not be abused? Besides, is it not manifestly our duty to carry the war into the enemy's country—by an intelligent study of the adaptation of amusements to human wants, to determine what are allowable and necessary, and to throw around these the sanction of religion, and thus make them the sources of healthful influence to both soul and body? Is there any necessary and component part of Human Life, which cannot be Christianized? Wesley mourned that the devil should have undisputed possession of the best tunes; shall we leave him to control the masses of our population in their hours of recreation? There may be some who are sceptical about the possibility of accomplishing this; but surely those who have faith in the feasibility of the enterprise, and who are moved to the undertaking by a warm sympathy with their fellow-men, and a no less ardent love of religion, ought at least to be safe from the imputation of bad motives by their Christian brethren. But so much has the conscience of the religious community been excited against the common forms of amusements, and so little in regard to the duty of providing and sanctioning necessary ones, that it has come to demand no small share of independence and moral courage in a minister or private member of the church to interpose a plea in their behalf.

A little time since, a member of one of our churches published a small volume, entitled, "A Plea for Amusements." Of the merits of the work I have no knowledge, having never read it; but of the necessity of the work, and the appropriateness of its title, no doubt could be entertained, if we were to judge by the reception it met with at the hand of one of our religious editors. Its very title was laughed at, as if the idea of pleading for amusements were both unnecessary and absurd. In the same spirit, one of our religious papers, in noticing Mr. Beecher's lecture, comments with much severity upon the fact that he has seen fit to call away the attention of our people from religion to amusements, and thinks that it "speaks eloquently for the tone of piety and self-religious consecration of the Christians of New York and vicinity." It is evident enough that all such remarks are founded in a total misconception. Mr. Beecher stands in need of no defence; the only source of regret is that any should feel impelled to assault him in the performance of a work, to which he is prompted evidently by a deep sympathy with men, and an enlightened sense of his duty to religion. I am in danger, however, of writing an essay, in place of a letter.

You will have heard before this of the change that has been effected in the editorship of *The Christian Observatory*. Its late editor having resumed the pastoral charge of the church in Malden, of which he was formerly the pastor, it was proposed to suspend the publication of it, but upon consultation by the pastors of the city and vicinity, it was finally determined to continue it, under the editorship of a committee chosen from among themselves. The committee consists of Rev. Messrs. Adams, Albro, Beecher, Kirk, McClure, Stearns, and Thompson. The highest hopes are entertained of the usefulness of this periodical under the present arrangement.

I am under the necessity of closing abruptly, and must reserve several other topics for another occasion.—Very truly yours, ARNOLD.

MISSIONARY INTELLIGENCE.

FOREIGN MISSIONS.

The *Missionary Chronicle* for January, published by the Assembly's Board, reports the receipts for Foreign Missions in November at $6515, besides $407 in clothing, &c. Intelligence from the Choctaw Mission to Nov. 12.—Scholars in Spencer Academy 90, and their application to study satisfactory. The chiefs of the Ottoes have agreed to appropriate certain funds to a school, under the direction of the Mission. From the African Mission, letters to Oct. 12, report all well. From India, Sept. 16, the most interesting news is the formation of a Church at Jalandar, in the Panjab.—The first convert baptized was a Mohammedan, which has caused no little excitement in the native community of Jalandar. The establishment of a church, under a native minister, at a place so lately inaccessible to missionaries, will strike our readers as an event that calls for devout thanksgiving to God. Mr. Newton reports the admission to the church at Sabathu of the wife of one of the native assistants in the Mission.

A letter from Mr. Spear, at Canton, Aug. 21, says that "within one year there have arrived in China twenty-one missionaries, and four (absent for health, or other reasons) have returned. . . . . Of these, four are Germans, three are English, and the other nineteen are Americans." Mr. S. adds an earnest wish for a large increase of laborers; especially from our own branch of the church of Christ. The state of feeling towards foreigners was still very unsettled among the people of Canton. The missionaries, however, had not been molested. Six more missionaries are called for at Ningpo. The brethren of the mission in Northern India say there are many stations "which ought to be taken up with the least possible delay, on both sides of the Sutlej: such, for example, as Rupar, Jagraon, Kotla, Ambala, Patiala, Kaithal, Naba, Sunam, Firozpur, Hoshiarpur, Rahon, Kapurtalla, Jalandar, and Nawan-Shahr. Of these, Jalandar is the one we have determined to occupy immediately. The vast moral field in which our Mission is located, seems to have been alloted for cultivation, in an especial manner, to the American Presbyterian Church." A copy of the *Chronicle* is sent free of charge to every minister, licentiate preacher, and student of theology, connected with the General Assembly, who is willing to receive it.

CHINA.—Letters from Ningpo, to Aug. 29th, in the *Foreign Missionary*, give information that a piece of ground had been "teened," (a Chinese mode of tenure nearly equivalent to our lease,) for a term of one hundred years. It is 308 feet by 70 feet in extent, with one side upon the river, and was obtained on terms not unreasonable. It will serve for two dwelling-houses and a dispensary."

A letter from Rev. J. Lloyd, at Amoy, Sept. 15, mentions the arrival of nine Roman Catholic priests, as missionaries, on their way to Shanghai. Two of them were natives of China, who had spent five years at school in Italy.

SIAM.—A letter from Rev. S. Mattoon, Aug. 16th, mentions the uninterrupted progress of their work. Mrs. Mattoon had been ill, but was restored to nearly her usual health.

FREE MISSIONS.—The American Baptist Free Mission Society acknowledges, in the *Christian Contributor*, the receipt of $221.60 in the month of November. A letter from Mrs. Lake, wife of the missionary at Port-au-Prince, Hayti, dated Nov. 16, says that they have about 50 scholars. Much difficulty is found from the superstition of the elder pupils, and their fear of being contaminated with heretical sentiments. The younger children are more tractable. They are expecting soon to have the little step-daughter, ten years old, of President Soulougue.

"At one time I observed to the children that I had found in one of their books, (it was an elementary reading-book,) what purported to be the ten commandments, and said: 'I find it lacks the second commandment entirely.' One of the girls snatched a book from her desk, with rather an air of vexation, and handed it to me, as if to show me that she could produce the ten commandments for me. I took the book as she handed it to me, and found it opened to the book, whereat she appeared much displeased, and murmured something to herself, but there seemed to be no remedy, as what I had read was from the Bible; and they all admitted, unhesitatingly, that it is necessary to follow the Word of God."

HOME MISSIONS.

The *Home Missionary* for January has ten pages occupied with the subject of California, including the able article by Dr. Hall, which we published in our paper of Dec. 14, and several pages of extracts from Col. Fremont's Memoir on California. The Committee say: "Two things are already ascertained to the satisfaction of the Committee respecting missions to that country; the missionaries need to be strong men—men of decided talent and elevated piety; and the expense of sending them and sustaining them must, for several years to come, be very heavy."

MISSOURI.—Rev. E. P. Noel, laboring in the mining region, five miles from St. Louis, where, until quite lately, there had been very little preaching, says:

"Many have lived here for years without entering a house of worship: and though so near St. Louis, the moral condition of the people is worse than on the frontier of the State. Many that are heads of families cannot read; young women, grown up without even learning to read, come to the Sabbath school; and drinking, swearing, Sabbath-breaking, &c., abound. One man came to meeting, and wept like a child under the truths of the Gospel. He went away to the bowl, delirium tremens succeeded, and in two weeks he was carried to the grave. But already there is a change for the better; and I yet hope to see this a moral and religious people. A gentleman who calls himself a Catholic, came by accident to one of my appointments, and only staid from politeness; but went away a changed man. He and his family now attend every Sabbath, and he offers us ground for a meeting-house. A German, who had never manifested any interest for religious things, very unexpectedly offered a generous subscription for the meeting-house. Since its completion, he and his wife have been regular attendants at worship; and three weeks ago we had the pleasure of receiving her to our communion, on profession of her faith in Jesus. She had been educated according to the strictest mode of the Catholics, but her parents, from whom she experiences the sternest opposition. But she seems like a person who has come out of great darkness into marvelous light."

ILLINOIS.—A missionary at large says the little churches he has organized are growing in numbers and grace. One formed last spring with five members now has eighteen. He preaches, on an average, five times a week, and yet is unable to meet the demands for preaching. He speaks of the self-denial of being absent from a large family, requiring a father's care and instruction.

"To be gone, week after week, under such circumstances, not certain when I left that I should see them in the flesh again when I returned, seemed to be a cross at times almost insupportable. But oh! the reality, of which while I speak, I shall have your indulgence and sympathy. During my last tour out, when about seventy miles from my family, I received intelligence of the dangerous illness of a son. On returning I found that he was *dead and buried*. I felt the lot of the missionary to be a hard one—called to move up and down the world, burying a child here and another there; and not even having enough to spare from the support of his family to purchase a cheap headstone, to mark the place where they lie.

"But when I thought of the self-denial of the blessed Savior, his poverty, his sufferings, I could feel, 'The Judge of all the earth will do right.'"

Rev. W. Chamberlain, missionary in the southern counties, says that during the quarter he has traveled something over one thousand miles, and preached thirty-one times in eleven different counties, and found the people ready to come together to listen to the Word of God.

"Monroe county has no Presbyterian or Congregational minister in it. I was greatly in hopes that I should have had the happiness of accompanying and introducing a minister to that county from your Society before this time; but I have been disappointed—and the people will be disappointed when they see me come again without a minister to remain among them. I wish you would send one.

"Randolph is an old and wealthy county. There are a number of large brick meeting-houses in it, and they are generally on the Sabbath filled with intelligent worshipers. They are made up of Old-light and New-light Covenanters, Seceders, &c. They do not communion together, and their ministers do not exchange with each other. And I am told that one class of them will suspend their members from the privileges of the church if they go and hear the other classes preach. In the south-west corner of the county, on the Mississippi river, is a little place called Liberty, where Brother Bird preaches a part of his time, and the change in the appearance of the people is very great since he began to labor there.

"Virgennes, where Brother Bird resides, is a small settlement of Vermonters, in the north part of Jackson county. They are surrounded by 'Suckers,' but the two kinds of people do not associate much together; and whatever accession is made to the church, is generally from some of these Vermont families."

KENTUCKY.—A layman, who lives in one of the growing counties of Kentucky, and who, for want of a pastor, performs a great deal of labor in conducting funerals, Sabbath schools, and prayer meetings, sends an urgent appeal for a minister. He says:

"This is believed to be a rich country, as the soil is extremely fertile, and the market to New Orleans always open. Every thing seems to me favorable for the rapid and solid increase of our church, could we have a good minister. We want a man who is able to teach the doctrines and enforce the duties of religion, and he should be like Paul, entirely devoted to the cause of Christ. But eastern men shun Kentucky, because it is a slave state; and this is probably the reason why it is so difficult to get one of our ministers. In my opinion they make a great mistake. Could I see emigration to Kentucky as they have it in Wisconsin, Slavery would cease to exist here in ten, if not in five years. Can you send us a good minister?"

VIRGINIA.—A missionary describes the "heterogenous mass of stuff" which is given in some sections of the State, by a certain class of preachers, under the name of Gospel preaching.

"Here are a people, educated, as were their fathers to think that the greatest ignoramus that can be found in the land, if he only belong to a certain sect, and is ordained by his church, is necessarily inspired. I had, but a few days since, a conversation with quite an intelligent man of the world, who told me he thought conscientiously, for many years, that these men were all inspired. When such a preacher takes for a text, that God hath made man upright; but they have sought out many inventions,' and from this launches forth in abuse of Bible, missionary, tract societies, Sabbath schools, &c., as the offspring of the devil, men think that he is doing right. To aid these societies, and to encourage the minister who is friendly to them, they think is fighting against God."

VALUE OF MINISTERIAL BROTHERHOOD.—Rev. Jeremiah Porter, of Green Bay, Wis., is a veteran in the service of the Home Missionary Society. After laboring at several frontier stations, he has now been for many years at Green Bay, where his opportunities for intercourse with ministerial *neighbors*, of his own faith, were few and far between. In view of the prospect of having a brother in the ministry settled in his neighborhood, he says, in a letter to a friend:

"It affords me much pleasure to have so faithful a laborer near me, with whom I can exchange pulpits occasionally: a privilege which I have not enjoyed for the last eight years. With but few intermissions, I have stood in my place, regularly, from Sabbath to Sabbath—from the beginning to the end of the year—for these many years. I have great reason for gratitude to God that I have full health to do so; and now I am rejoiced in the change. Although every minister should have salt in himself sufficient to keep his heart in healthy action, yet these familiar words of the wise man are applicable to ministers: 'Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift his fellow: but woe to him who is alone when he falleth, for he hath not another to help him up.' Again: 'If two lie together they shall have heat; but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.'"

SOCIETY FOR PROPAGATING THE GOSPEL.—This Society is now upwards of sixty years old. It was originally established by men of evangelical faith, and a considerable fund formed. But in latter times it has fallen into Unitarian hands, and its income is employed for the propagating of "another Gospel." The fund has been increased within a few years, and is now more than $51,000. The income is expended in aiding fourteen persons, ministers and teachers, in different parts of the country. The *Christian Register* gives an account of one of these missions, lately established in Illinois, in the town of Manchester, where a meeting-house has been built, and the P. G. Society chiefly support a preacher. The *Register* says of the congregation:

"They are the 'salt of Manchester,' and it is believed that they will soon become a self-supporting society. Rev. Mr. Adam is a gifted preacher—which obviates one of the great objections to the ministry in the Far West, where, too often, there is not only a lack of the necessary talent, but also of the necessary learning. During the past summer he was invited to deliver the oration before the Alumni of the University of Michigan, situated at Ann Harbor. This is a proof of the estimation in which he is held as a scholar there. His subject was, "Requisites to the Highest Culture—or, to a thoroughly educated mind." It was received with the highest commendation for its wisdom and practical character, and a favorable notice of it appeared afterwards, in the *New York Evangelist*.—The points most strongly and boldly insisted on, were, the love of truth and the spirit of free inquiry. Besides this, he has delivered in several places a lecture on the Essentials or Elements of Prosperity in the District-School, and the School-District."

PASTORAL VISITATION.—A home missionary of the Presbyterian Board gives the following details of his method of pastoral visitation. It may furnish a hint for others. O for a general revival of *religious* pastoral visitation, for the purpose of conversing individually with all the people on the concerns of their souls!

"During this quarter I have visited the families of my charges, with one or two exceptions, and have conversed with all, more or less, on the subject of religion. I found great tenderness of feeling among many, whom I had not suspected of entertaining serious thoughts of religion. Prayer and religious conversation seemed to be greatly enjoyed; and the heart of your minister was warmed and encouraged by this intercourse, by the reflex influence of labors, as he believes, well spent. I distribute tracts and religious papers wherever I go, and also French Bibles and Testaments as I have opportunity. In my visits I endeavor to occupy as much time as would characterize a visit of *friendship*, breaking bread with some, and spending the night with families who reside in the outer bounds of my charge. In this way I have opportunities for conversation and for religious exercises, which a hasty call would not allow."

RECORD OF REVIVALS.

A letter from a clergyman in Delaware county, N. Y., under date of Dec. 22nd, says: "The Spirit of God seems to be graciously present with the people of Colchester, to bless them, in turning them away from their iniquities. Some are rejoicing in hope of the pardoning mercy of God; and some are anxiously inquiring, What shall we do? I hear, also, of a rousing up, with regard to the concerns of the soul, in other places, long parched by a spiritual dearth, and cannot but hope that God will yet have mercy upon his scattered remnant in this region."

COOPER, ME.—Rev. C. B. St. Clair, pastor of the Baptist Church, says a revival has been in progress there for some weeks past, and about twelve have manifested a hope in God's pardoning mercy: numbers are still anxious about their soul's salvation, and indications favor the fond hope that many may yet share in the renovating grace of God. He calls for help.

"Besides the three towns between which my labor is divided, there are five or six towns around me, most of which are destitute of any regular preaching.—Souls are perishing for the want of the 'bread of life.' My heart aches for them. But what is to be done? I cannot even visit them for want of time."

CHALKSTOWN, MASS.—The Baptist church in this place, under the charge of Rev. Mr. Blain, is holding religious meetings: the pastor being assisted by Rev. Mr. Westcott. Numbers are concerned for their souls, and there is a prospect of an increased work of grace.

PREBLE, N. Y.—One of our correspondents says: "There is an interesting and hopeful revival in Preble, and we are greatly encouraged by the aspect of things in this vicinity.

BOSTON.—A very delightful state of religious feeling now exists—and has for some time—in the Bethel meeting, under the charge of Rev. Phineas Stow.—Conversions are quite frequent, and many cases of inquiry are coming constantly to light.

CANDIA, N. H.—A letter from the pastor to the *Congregational Journal*, says:

"For the last seven or eight weeks the all-absorbing subject—the almost entire topic of conversation—has been, the soul and its salvation; and my constant work has been to lead sinners to the Lamb of God. More than a hundred have often met me in the inquiry-meeting, and a majority of these are now rejoicing in hope. Last Monday evening, at my meeting for young converts, I found myself encircled by sixty or seventy who trust by found the Savior precious. All is calm, still, and sometimes almost oppressively solemn. There is much truth in a worldly man's remark, that 'the people in town were thinking of nothing but religion.'"

MARSHALL CO., E. TENN.—A letter to the *Philadelphia Christian Observer* says:

"Near the close of August last, the Spirit of the Lord came down, and Christians were revived. About 115 professed faith in Christ, as the fruit of his renewing grace. The most of these united with the Methodist Church. Soon after this, the Spirit descended on Cornersville, seven miles south of Lewisburg, and about seventy professed religion; most of whom united with the same church. At the meeting of the Presbytery of West Tennessee, in Bethlehem Church, four miles north of Lewisburg, the Holy Spirit again manifested his presence, in filling believers with his fullness, and more than one hundred made a public profession of religion, uniting the several denominations of Christians. Subsequently, a meeting was held by the Cumberland Presbyterians, in Farmington, two miles from Bethlehem Church, where more than thirty more professed religion. In the church of Richland, also, a gracious work has been in progress for several weeks past."

MORIAH, N. Y.—Rev. A. H. Stowell sends to the *Watchman and Reflector* an account of two protracted meetings, in which 15 or 20 persons submitted to Christ, of whom nine have been baptized.

"We have been enjoying a gradual prosperity for the past eighteen months, having received forty persons—twenty-two by baptism. We would tender our humble advice to the churches, to make *special efforts to promote revivals*; believing such efforts to be scriptural, philosophical, and positively beneficial. Cast not away your confidence in God which hath great recompense of reward."

RELIGIOUS INTELLIGENCE.

COLPORTAGE IN THE NEW TERRITORIES.—We are happy to learn that the American Tract Society have under consideration the subject of colportage in California and Oregon. We hope they will soon be able to find suitable men, and obtain ample means to fit them out and support them; for while the Tract men are considering, the Gold men are going—and they will need the colporteur's goods.

AMERICAN BIBLE SOCIETY.—This Society sent off last month almost $2000 worth of Bibles and Testaments, on request, for California and Oregon. A portion of these was granted to missionaries resident and on the way to those places, and another portion to the officers of our army. To Rev. A. King were also granted 1100 Bibles and 1000 Testaments for Ireland, which he has taken with him to that suffering country. Other grants were also made for several places in South America, and for the West Indies and the Sandwich Islands. One thousand dollars more of money has just been sent to France. It is said, however, that such grants cannot be continued unless more liberal contributions are received.—*Chm.*

THEOLOGICAL SEMINARIES.—The oldest theological seminary in the country is that of the Reformed Dutch Church, at New Brunswick, N. J., which was founded in 1784. With the exception of two or three, of which we have not the statistics, that were established by the "Associate" branches of Presbyterianism, the next were Andover and Princeton. The following table shows the statistics of the six institutions that have had the greatest number of pupils.

	Founded.	Present No.	Alumni.
Andover, Mass.,	1807	93	1006
Princeton, N. J.,	1812	150	1626
Auburn, N. Y.,	1821	30	580
Episcopal, N. Y City.,	1821	64	336
New Haven, Conn.,	1822	35	515
Union, N. Y. City.,	1836	106	211

These six seminaries, with their thirty-eight sister institutions, are annually sending forth to the world 1200 young men, who become teachers and expounders of the Word of God.

THE CREEK NATION.—A letter from Rev. H. Balentine to the Presbyterian Board, dated Nov. 13th, speaks of the general progress of the Creeks. At the late meeting of the General Council, business was suspended on the Sabbath, and Mr. B. was invited to preach in one of the council houses on the evening of a day which he had spent at their place of meeting—the congregation being large and attentive. The school of Kowetah was re-opened on the 1st November, after a vacation of three months, with fair prospects. On the 9th of November, the Creek Presbytery was organized, under the act of the General Assembly.—Rev. R. M. Loughridge preached the opening sermon; and after the transaction of business, the remainder of the week was spent in religious exercises.

THE WALDENSES.—The meeting of the Waldensian Synod, in August, resulted generally in a manner auspicious to the future efficiency of the Gospel. A vote was passed by the Synod, to favor the employment of the Italian language for public instruction and preaching in all the parishes, where the measure is practicable. Concerning this, the *Echo des Vallees*, of September, remarks: "Italians by birth and character, called to put forth our energies in the midst of people who speak only this language, we have been compelled, by the oppression of which we were the victims during many centuries, to adopt another tongue, [the French.] But now that this oppression no longer exists; now that our country recognizes us equally with all her other children, and asks us to consecrate our talents and our strength to her service, we ought, under the penalty of failing in our great mission, to hasten our return to our original position, by returning to our own language."

The October number of *L' Echo* contains an eloquent letter from the Vaudois Synod to the Synod of the Reformed Church of France, calling on this body to confess the faith of their ancestors. The same paper records the ordination to the ministry of six approved candidates. We note, says the *Foreign Missionary*, that the examinations of these young men occupied *four days*, notwithstanding they had all passed successfully through the studies and examinations of the theological seminaries with which they had been connected as students. On the doctrines of Original Sin, the Divinity of Jesus Christ, Redemption, Justification, &c., "each candidate was examined for at least two hours."

THE JEWS.—The *Jewish Chronicle* for December reports $477 as the monthly receipts of the American Society for Meliorating the Condition of the Jews.—Rev. Alexander H. Wright has become the editor of the *Chronicle*, in place of Mr. Lillie. A Ladies' Society, auxiliary to the A. S. M. C. J., was formed lately at Chambersburgh, Pa., after addresses by the Rev. Messrs. Nevin, McKinley, and Spracher. The Society is now having a series of discourses delivered in this city, in different churches, and by different ministers, and much interest seems to be awakening in behalf of the Jews. One of the agents of the Society in this city says, in his journal: "I went out this forenoon and met several Jews, some of them fatigued on account of the mortification they had to go through on the day of Atonement. I addressed them on the significance of that day, and was met by different arguments, which are mere Rabbinical dreams or scandalous blasphemy."

It seems the divisions in the Jewish community have reached even to the "Holy City." A letter from Mr. Ewald, of the London Jews' Society, written in August last, describes a controversy between the "Sephardim," or ancient Jews, who have been planted in Jerusalem ever since it came under Mohammedan rule, and the "Ashkenasim," or German Jews, who have settled there in modern times. These latter established a separate synagogue, but those in the old synagogue refused to acknowledge them. Of late, both sections have been reduced to great distress, by the falling off in the usual contributions from Europe for the poor Jews at Jerusalem. The "Ashkenasim" made a proposition, that they would send a deputation to collect funds in America, where large numbers of German Jews have settled, and they had no doubt this would bring them relief. But they would only lend their name under condition of being recognized. The proposal was accepted, but the condition was refused; and after weeks of dispute, the affair ended in each party sending their own messengers.

The new German congregation at Jerusalem may be considered as the Reformers; and they beg their brethren in America to assist them in establishing proper schools, hospitals, manufactories, and trades.

BAPTIST NOEL.—It appears that ecclesiastical arrogance has hastened Mr. Noel's affairs to a more sudden issue than he wished or intended. The *National Era* has a letter from London, dated Dec. 1, which says:

"The Hon. and Rev. Baptist Noel is about to leave the Established Church, and *on Sunday next* he is to take leave of his congregation in Bedford Row. It was his intention to remain in 'the church' some time longer, but the Bishop of London sent for him, and requested him to retire at once from John street Chapel, and not preach again. I understand that he defied Charles James to drive him from his pulpit, and that on next Sunday he will preach in defiance of the Episcopal threat. Mr. Noel has a work in preparation, on the subject of his secession, which I understand will be ready for publication in about three weeks."

PUBLIC AFFAIRS.

THE OHIO TROUBLES.—The Free Soil men, who hold the balance of power in the legislature, have been, from time to time, making various propositions to bring together the two factions that have kept the legislature for three weeks in a state of disorganization. The last plan was submitted on Thursday last. It was to this effect: that as there are 70 members who possess *regular* certificates, which give them, beyond dispute, a *prima facie* title to their seats, these should organize the House, *pro tem.*; and that then, before proceeding to any other business, these 70 shall proceed to decide the question as to the two contested seats from Cincinnati or Hamilton county, on a full hearing; first deciding the claims of the Whigs returned from the city, and, if they are rejected, then deciding the claims of the Democrats returned for the county. If these are also rejected, they shall all stand aside, and allow the House to be organized in full, and then their claims shall be definitely decided, without prejudice from the preliminary proceedings. This proposition was at once adopted unanimously by the Democrats, and ultimately acceded to by the Whigs, recognizing Mr. Leiter, the chairman of the Democratic section, as Chairman, and Mr. McClure, a Whig, as Clerk; to whom all the credentials and papers were to be transferred.

VIRGINIA HISTORICAL SOCIETY.—The annual meeting of this Society was held at Richmond, Dec. 14. Hon. W. C. Rives, on taking the chair, spoke, with true historic zeal, of the interest which the people of the State should take in searching out and preserving their early records. He referred to the immediate connection of the principal colonists of Virginia with those great patriots of England who lived in the times of James I. and Charles I., and were prominent members of the famous London Company. He also took occasion to call the attention of the Society to a remarkable omission on the part of the State in failing to erect a suitable monument on the field of York Town. The Executive Committee are proceeding with their plan of preparing a chronological series of the annals of Virginia, preliminary to which they have already published Mr. Conway Robinson's compilation concerning the "Early Voyages to America."—The Secretary, Mr. Maxwell, stated that, during the year, the number of life members, paying $50 each, had increased from 12 to 22, and that the number of regular members, paying $5 a year, is 252. The Hon. John Y. Mason, Secretary of the Navy, presented the original articles of association entered into in 1765 by a number of patriots, in Westmoreland county, pledging themselves to resist the impositions of the stamp act.

THE MORMON TEMPLE.—A letter from Nauvoo states that "the burning of the Temple has been a disastrous event in that community. It has very considerably depreciated the price of property, and caused many persons who can see no farther hope of the prosperity of the place to leave it. It has greatly affected mercantile business, and, in a great measure, arrested the efforts that were being made to *create* mutual confidence among the people.

"The Agent of the Mormons has offered to dispose of the temple walls, the arsenal, and other buildings in town, together with three or four thousand acres of land in the country adjacent, for $12,000; and an effort has been made by some of our citizens to purchase the whole of it: but only $400 or $500 could be raised."

THE LEARNED BLACKSMITH AND THE BRITISH MINISTER.—Our countryman, Elihu Burritt, gives, in the *Christian Citizen*, an account of the interview between the British Prime Minister and a deputation from the Peace Congress, lately held at Brussels. In his address, Mr. B. alluded to our late treaty with Mexico, as containing a stipulation that the parties will submit to arbitration all cases of difficulty hereafter arising. Lord John Russell, in his reply, alluded to this.

"He said with marked emphasis, bowing his head toward me two or three times, as if to impart a particular seriousness and significance to the declaration—that, *if the United States should be disposed to make a similar proposal to the British Government, it would be taken into their most serious consideration.* This we regarded as a very important declaration, for it conceded the principle of arbitration treaties completely; and virtually pledged the British Government to enter into the same stipulations with all other nations which should make the proposal."

THE QUEEN'S DICTIONARY.—Messrs. G. & C. Merriam, the publishers of Webster's great Dictionary, must belong to the original Yankee race, or they never would have conceived the "notion" of having the young Guelphs at Windsor Castle trained to spell and pronounce according to Jonathan's horn-book. What would old king George have said? But our friends have resolved to try it. They have prepared a magnificent copy of the Dictionary, the binding alone costing upwards of $50, as a present for Queen Victoria. The book may be seen, for a few days, at Newman's bookstore. The Letter of Presentation is printed on one of the blank leaves, in a style of great taste and beauty: we give it below. Let the book go to London. And if our royal cousins are good children, and learn all these nice lessons, we have several other useful things we shall like to teach them when they grow bigger.

TO
HER MAJESTY,
THE QUEEN OF GREAT BRITAIN AND IRELAND
This copy of
WEBSTER'S QUARTO DICTIONARY
Is offered, by the American publishers, as a product of Science and the Arts, from the Republic which is proud to call England her mother Country.
MAY YOUR MAJESTY
long live
to rejoice in the loyal and grateful affection
of the millions who inhabit your extended empire, and may the
messages and offerings from England to America, and from
America to England, be the offerings of peace and
of mutual good will.
May these countries, which are
united by a common language, be also one
in the common progress in this Republic. We be the bearer and
the symbol of the Civilization, the Science, the Freedom,
and the Christianity, which they shall together
diffuse throughout the earth.
GEORGE AND CHARLES MERRIAM.
Springfield, Massachusetts, U. S. A.,
December, 1848.

PROFESSOR SILLIMAN, Junior, of Yale College, announces a highly interesting course of lectures on Chemistry, to be delivered at Rev. Gorham D. Abbott's Seminary (Spingler Institute), Union Square, beginning on Wednesday next, Jan. 3. Terms, $5 the course.

* * *—Our correspondent who signs three stars, instead of his name, may be a star of triple splendor, but we do not know him by that token; and he knows enough of business to see at a glance that such matters require us to become acquainted with him as a living tenant of the clod—with a Christian *name*.

FOREIGN ITEMS.

In the absence of a fresh arrival from Europe, as we are to have only a steamer every two weeks, we glean up a few miscellaneous items that seem worthy of record.

In England, the Anti-State Church Society are holding public meetings, and giving lectures in all parts of the country and Wales—uniting opposition to the endowment of Popery, with an exposition of the evils of all endowments of religion. Their cause has lately received many new adherents, and attracts the notice of the public press of all parties.

ANNUAL COINAGE.—The amount of gold, silver, and copper, coined in England in the year 1847, was—

Of gold, 638 tons,	432,089,289 pieces.
" silver, 1515, "	65,154,731 "
" copper,	1,166,642 "

Making 492 million pieces, which at an average value of $1,12 1-2 the piece, would make $438,410,662.

RELIGIOUS FREEDOM.—At Paris the "Society for the Application of Christianity to Social Questions," have published *An Appeal to Public Opinion for the Abolition of State Payments to the Clergy.* It is to be deeply regretted that the Voluntary Principle had so few defenders in the National Assembly which has just passed the Constitution.

APOSTASY.—Rev. R. K. Sconce, B.A., of Brasenose College, Oxford, has joined the Church of Rome. In publishing his reasons for secession, he urges that he had, previously to leaving the Church, *been permitted by his diocesan to hold and teach the identical doctrines which he now holds in communion with Rome.*

LA FAYETTE.—This family retains its high position, at least eight members of the family have been elected to the National Assembly: George Washington La Fayette, (the son of the Marquis who fought by the side of Washington for American Independence) —and two of his sons, three sons-in-law, and two or three nephews.

THE eminent sculptor Ludwig von Schwantnaler, expired on the 14th ult., at Munich, in his 47th year. He was buried with great pomp on the 17th, thousands attending his funeral.

REV. DR. LORIMER OF HADDINGTON, the father of the Free Church of Scotland, departed this life on the 9th of November, in the 84th year of his age.

CHINA.—Dr. Parker estimated the loss of life among the Chinese by the late typhoon in the China seas at 20,000.

EMIGRATION.—It is stated that the Belgian Minister intends to ask a large appropriation to promote emigration to America.

THE EUROPA.—This steamer arrived out in a little more than eleven days, the shortest passage ever made.

BABINGTON MACAULAY.—Mr. T. B. Macaulay, whose work on English History the Messrs. Harpers are now publishing, has been elected Lord Rector of Glasgow University, as successor of Col. Mure, M. P.

FEJEE ISLANDS.—The Sandwich Island papers report a horrible massacre at Fejee, on the 15th of April; particulars, however, are not given. Two British vessels of war had gone to the Fejees for the purpose of inquiring into the matter, &c.

LAMARTINE.—A few weeks ago, Lamartine, complaining to a French acquaintance of mine, of an importunate visitor, said, "He is of transatlantic stupidity." This should be known to transatlantic gentlemen who write him adulatory letters of which they forget the postage. Formerly, the American consul was heavily taxed for such addresses to the members of the royal family.—*Rob. Walsh.*

CHEAP POSTAGE IN FRANCE.—The National Assembly has reduced all inland postage throughout the republic to four sous or cents. The act goes into operation in January.

Extract of a Letter from a gentleman of New York, received per the Canada:

"MANCHESTER, ENG., Dec. 1848.

"I attended the Congregational Church of which Dr. Halley is pastor. They have a new edifice, lately erected, at a cost of one hundred thousand dollars. It seats about 2,000 persons, and is filled every Sabbath. Every successive throe and heaving of the elements, both in Church and State, shows how good and strong is the simple Congregational order of our fathers—how adapted to the new condition of society everywhere obtaining! I hope that, hereafter, the sons of the Pilgrims who may leave New England, will no longer mix themselves with the hierarchies and semi-hierarchies of other sects, but keep to the good old way, which is best."

CONGRESS.

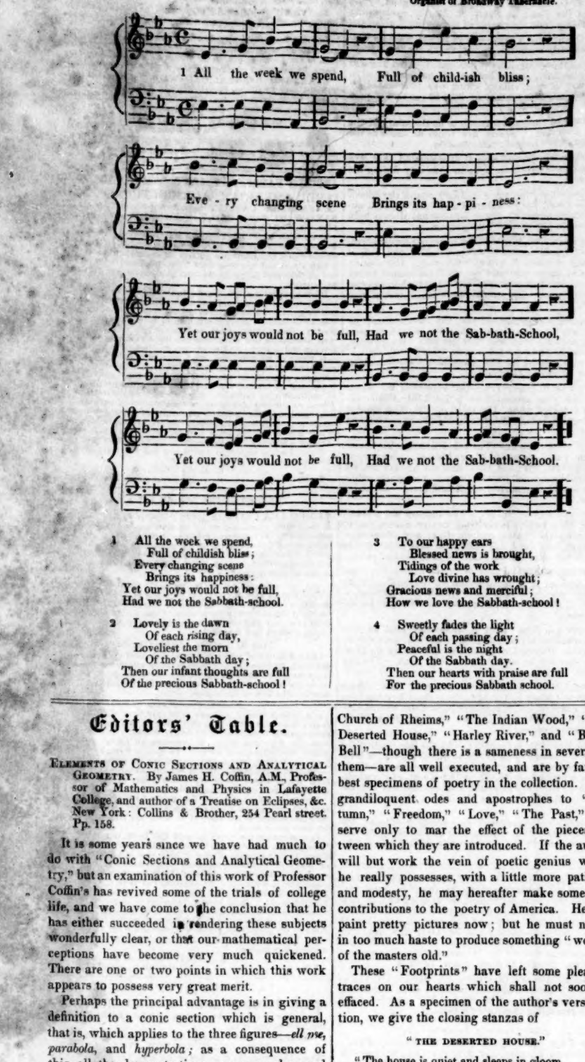
Another victory has been achieved for Freedom in this Congress. The response of the country to the demand for the extension of Slavery is beginning to find utterance at Washington: "We have kept silence against the dictates of our better nature, in the vain hope of satisfying the wishes of the South; but your demand for the extension of Slavery to the Pacific, has removed this restraint, and we will answer this imposition by abolishing Slavery wherever it exists within reach of the constitutional power of the Federal Government."

Thursday, Dec. 21.—The House of Representatives of the United States, by resolution, declared that "the traffic in human beings as chattels, now prosecuted within this Metropolis of the Republic is contrary to natural justice, to the fundamental principles of our Political System, is a notorious reproach to our country throughout Christendom, and a serious hindrance to the progress of Republican Liberty among the Nations of the earth;" and thereupon instructed peremptorily the proper Committee to bring in a bill abolishing the Slave-trade within this District.

This is the very proposition put forth by this paper on the 7th of December, and we are happy to meet this early response, in evidence that

The Sabbath School.

Music by J. L. ENSIGN, Organist of Broadway Tabernacle.



1 All the week we spend,
Full of childish bliss;
Every changing scene
Brings its happiness:
Yet our joys would not be full,
Had we not the Sabbath-school.

2 Lovely is the dawn
Of each *rising* day,
Loveliest the noon
Of the Sabbath day;
Then our infant thoughts are full
Of the precious Sabbath-school!

3 To our happy ears
Blessed news is brought,
Tidings of the work
Love divine has wrought;
Gracious news and merciful;
How we love the Sabbath-school!

4 Sweetly fades the light
Of each passing day;
Peaceful is the night
Of the Sabbath day.
Then our hearts with praise are full
For the precious Sabbath school.

Editors' Table.

ELEMENTS OF CONIC SECTIONS AND ANALYTICAL GEOMETRY. By James H. Coffin, A.M. Professor of Mathematics and Physics in Lafayette College, and author of a Treatise on Eclipses, &c. New York: Collins & Brother, 254 Pearl street. Pp. 158.

It is some years since we have had much to do with "Conic Sections and Analytical Geometry," but an examination of this work of Professor Coffin's has revived some of the trials of college life, and we have come to the conclusion that he has either succeeded in rendering these subjects wonderfully clear, or that our mathematical perceptions have become very much quickened. There are one or two points in which this work appears to possess very great merit.

Perhaps the principal advantage is in giving a definition to a conic section which is general, that is, which applies to the three figures—*ell pse, parabola,* and *hyperbola;* as a consequence of this, all the demonstrations are more *clear* and *concise,* and much greater *unity* is given to the subject. Several new propositions of great use in Astronomical investigations have also been added.

The very abstruse subject of Analytical Geometry is made quite plain by the introduction of diagrams, formal propositions, and new modes of demonstration. It is also very much condensed, so that this branch of mathematics, now so essential to the solution of the higher astronomical problems, has been rendered comparatively easy of apprehension. There is, certainly, one merit of the work which ought not to be overlooked, which is, that the whole subject of *Conic Sections* and *Analytical Geometry* is included within 158 pages, and consequently, the price, compared with other treatises, must be greatly reduced.

THE CHRISTIAN MERCHANT. A Discourse delivered on occasion of the Death of Jonathan Goodhue. By Rev. Henry W. Bellows. New York: C. S. Francis & Co., 252 Broadway.

This Discourse opens with an exposition of the station and function of the Merchant in a metropolis like New York, which though brief is eminently just, and which it would be well for every man in that department of life to contemplate. Mr. Bellows recognizes the importance and the necessity of the mercantile profession, and also the rough trials and hard work, and most of all the perils to their integrity and Christian principle, which environ its members; and he urges such, with an earnest and high-toned eloquence, to the attainment of those active and positive qualities of honor and of piety, which will sustain them steadily when "they feel the passions and wants of the nation pressing back upon them, and shaking with convulsive energy the nerves which themselves are."

Of the faithfulness of the portraiture of Mr. Goodhue, we cannot judge. But it is drawn by the earnest hand of one who loved him, and if it seem at all over-colored something may be pardoned to the partialities of the friend, and the impulses of the occasion.

THE WOMEN OF THE AMERICAN REVOLUTION. By Elizabeth F. Ellet. 2 vols. Second edition. New York: Baker & Scribner.

The subject of this work commends itself at once to the judgment and the heart. The stir and pressure of the era of the Revolution, affected the fireside circle as well as the assembly in the forum or the camp. They of necessity developed new qualities of character among the women of the period. The young wife or the mother, whose husband or whose sons were called to the field—the daughter or the betrothed maiden whose home was unprotected, and whose warmest affections were following the banners of a too-often defeated and retreating army, could not be such precisely as they would have been if nurtured amid the peace that had preceded or that followed those days of struggle. Without necessarily marring the symmetry or detracting from the delicacy of the character of such, the influences that surrounded them formed them to a self-reliance and courage, a patience and fortitude, a generous enthusiasm and elevation of spirit, which in some cases almost realized the romantic visions of the age of Chivalry. And these qualities had their effect upon the destinies of the nation. Filling with their life the domestic circle, they penetrated their character who went forth from it. The remembrance of them sustained the absent. They were the secret springs which fed and filled those more conspicuous streams of daring and self-devotion which poured themselves in triumph over a hundred battle-fields. And amply, for themselves and for their influences, did they deserve a memorial.

Mrs. Ellet has executed her task with great success. The style is delightfully natural and transparent, and trips along as easily as the brook runs. It is very forcible, too, at times; and now and then presents us with a historical picture, so vivid and life-like that it almost seems ready for framing. She has gathered many interesting and highly suggestive anecdotes with which to enrich her graceful pages, and her work, as a whole, bears an impress of the times amid whose alternate darkness and brightness its actors moved, which is very distinct. She is a true woman, withal; and it is pleasant to notice how happily she turns from the description of scenes fitted to stir all that is martial in one's nature, to those of home enjoyment or of social festivity.

The portraits which accompany the work, engraved on steel, are very good, and add much to its value.

FOOTPRINTS. By R. H. Stoddard. New York: Spalding & Shepard. 1849.

This is the title of a small collection of poems by a youthful adventurer in the lists of Fame. In general, his poetic Muse ambles along quite gracefully, though with some little stumbling and halting. But when he attempts to mount Pegasus—how soon is he floundering in the mire!

The descriptive pieces—"Portraits," "The Church of Rheims," "The Indian Wood," "The Deserted House," "Harley River," and "Bessie Bell"—though there is a sameness in several of them—are all well executed, and are by far the best specimens of poetry in the collection. The grandiloquent odes and apostrophes to "Autumn," "Freedom," "Love," "The Past," &c., serve only to mar the effect of the pieces between which they are introduced. If the author will but work the vein of poetic genius which he really possesses, with a little more patience and modesty, he may hereafter make some rich contributions to the poetry of America. He can paint pretty pictures now; but he must not be in too much haste to produce something "worthy of the masters old."

These "Footprints" have left some pleasant traces on our hearts which shall not soon be effaced. As a specimen of the author's versification, we give the closing stanzas of

"THE DESERTED HOUSE."

"The house is quiet and sleeps in gloom,
The mirth and revel of yore have fled,
The widow sits in the silent room,
And dreams of the dear departed Dead,
Fast by the magic of Memory bound—
And the books and busts and the gifts around,
Deepen the spell, and more than all
His portrait, hung on the sombre wall.

"The shadows thicken—a gloomy train,
Sorrow and sickness—death—the pall—
Sorrow and sickness—death again—
The shade of his wing is over all—
Right and left his arrows fly;
One by one the family die;
And the Old House falleth in decay,
And wastes with the silent years away."

THE IMMIGRANT'S GOOD SAMARITAN. By Harmon Kingsbury Published by D. Farnshaw, 575 Broadway, and sold at the rooms of the American Protestant Society, 150 Nassau street, New York.

Mr. Kingsbury is widely known by his strenuous labors for the preservation of the Sabbath at a time when for years he seemed to stand almost alone. This plea and plan for doing good to the Immigrants, is a pamphlet of 117 pages, 18mo., and if it could be widely diffused among the people, it could not fail to do a great deal of good, both in producing and guiding a spirit of reciprocal kindness and confidence between the old and the new inhabitants of our country, highly favorable to the rapid transformation of the whole into a state of fellow-citizenship, and to the rapid advancement of our Republic in harmony, patriotism, civilization, and religion.

ORIGINAL THOUGHTS ON VARIOUS PASSAGES OF SCRIPTURE: Being the Substance of Sermons preached by the Rev. Richard Cecil, A.M., never before published. New York: Robert Carter & Brothers, 285 Broadway.

The filial piety of Catharine Cecil, and her desire to extend and perpetuate the influences of her revered father's Discourses, have led her carefully to transcribe from the obscure pencil notes of the late Mrs. Hawkes, and now to publish under the above title, the substance of various sermons preached by that excellent and admirable man whose name she bears, and whose praise for piety and devout earnestness has long been in all the churches. The motives which have influenced her are so laudable and attractive, that we can hardly find it in our hearts to speak otherwise than favorably of the result of her labors. And the occasional glimpses of her father's characteristic modes of thought, and gushes of feeling, which open upon us through these imperfect "Notes," have really given them much interest to us. But we must say, as frank journalists, that the value to the general reader of these anatomized and flayed discourses, cannot be very great; and that we know of almost nothing from the anticipation of which a sensitive mind would shrink more instantly, than from such a posthumous exhibition of its thought and emotion. There is much in the volume which we are confident that Mr. Cecil never uttered, but which has been—not improperly at all, but necessarily—supplied by the transcriber in order to complete the otherwise defective sense. There is very little systematic development of the truth; no critical light shed on the passages introduced; no rythm or beauty or power to the style. And though the christian spirit and intense piety which filled Mr. Cecil's discourses, and imbued even their smallest fragments, could not be got out of them by any fracture of their integrity, their effluent and beautiful radiance is almost lost in the general abruptness and poverty of these "Notes."

The portrait of Mr. Cecil, which accompanies the volume, is an admirable one; and one cannot look earnestly upon its noble and massive features, in which there beams benignity and even playfulness, without feeling his love and reverence for the man kindled afresh.

MODERN ACCOMPLISHMENTS, OR THE MARCH OF INTELLECT. By Miss Catharine Sinclair, author of "Modern Society," &c., &c. New York: Robert Carter & Brothers, 285 Broadway.

Mr. Carter has fairly "surrounded" us this time. We really intended, on assuming the editorial chair, to do all the work that came to hand, and do it thoroughly; to recommend no book which we had not examined, and to examine with candor and carefulness each book that was sent us: and we have held out until now. Even Mr. Wiley's edition of the Hebrew Bible has not staggered us. But a religious novel is a poser! We never agreed to read that; and, decidedly, we give it up. We can say, in general, that we know Mr. Carter too well to suppose that he would publish the book without having satisfied himself of the correctness of its moral tone, and of its fitness to be useful; and furthermore, we can affirm that having sipped of its contents at some half-dozen different points, we have found its style sparkling and clear, and nothing in any way injurious or repulsive in its subject-matter. But further than this we cannot go; and till the earth reaches that cycle in which its weeks will be ten days each, and its days of forty hours, we shall despair of being able to give a more definite judgment of any religious novel.

POEMS BY WM. WORDSWORTH: with an Introductory Essay on his Life and Writings. New York: C. S. Francis & Co., 252 Broadway.

This small duodecimo volume contains a selection from the poems of Wordsworth, made under the guidance of H. T. Tuckerman, and including, the publishers say, about one-fifth of the entire works of the author. The Essay of Mr. Tuckerman on the Life and Writings of Wordsworth is prefixed to the poetry as its introduction; and it shows to even higher advantage as standing here, in its natural position, than as originally published among the Thoughts on the Poets.

It would be altogether superfluous for us to say a word of the qualities of Wordsworth's poetry. We can only say that the selection here offered to the public has been made, on the whole, with much good taste—though in some cases others would doubtless have chosen differently—and that the lovers of the calm and majestic verse of the bard of Rydal-mount will find in this little volume many of the pieces which have sunk most deeply into the memory of their hearts.

THE CHRISTIAN AND DEIST COMPARED: or Original Sketches from the Note-book of a Pastor. By Rev. Herman Norton. For sale at the Protestant office.

A book of veritable extracts from notes made at the time, and full of instruction as to the fatal influence of infidelity, showing the importance of training young men to the belief and reverence of God's Word.

OUR COUSINS IN OHIO; by Mary Howitt, from the Diary of an American Mother. New York: Collins & Brother. 1849.

There is a sprightliness, an air of truthfulness, a simplicity, and a moral purity in this little volume, which will render it an agreeable companion at the evening fire-side, and a useful manual for those who wish to acquaint themselves with domestic life at the West.

A NEW AND POPULAR PICTORIAL DESCRIPTION OF THE UNITED STATES; containing an account of the Topography, Settlement, History, Revolutionary and other interesting events, Statistics, Progress in Agriculture, Manufactures, and Population, &c., of each State in the Union. Illustrated with engravings of the principal cities, places, buildings, scenery, curiosities, seals of the States, &c. Edited by Robert Sears. Third edition. New York: Published by R. Sears. 1848.

The contents of this volume are so fully stated in the title-page, that it only remains for us to remark upon the manner in which the editor has executed his task. In the "pictorial" department of literature Mr. Sears is unrivalled. Not that his embellishments are always of the highest style of art, but he enters upon the pictorial illustration of a subject, whether historical, geographical, scientific, moral, or Scriptural, with such a zest for the thing itself, and with such a profusion of plates and ornaments, that it would be presumption in any man to enter the field as a competitor. We have tested the accuracy of the volume before us by reference to almost every part of the country with which we are personally acquainted, and take pleasure in commending it in this most important particular. It comprises a great amount of valuable historical and statistical information. Yet so rapid are the changes in the population, the resources, the area, and the general aspect of our country, that those parts of the book which relate to such topics will need to be carefully revised for every edition. If such statistics are stereotyped, the value of future editions will be diminished. We have detected a few instances in which the present edition is behind the times. The book will be an instructive and entertaining companion in the family; and will throw a charm over the study of the history, geography, and topography of the United States, for the youth into whose hands it may fall. The engravings are numerous, and in general well executed.

BLACKWOOD'S MAGAZINE, FOR DECEMBER, has been issued by Leonard Scott & Co. Its contents are—"Mrs. Hemans;" "The Miseries of Ireland, and their Remedies;" "The Caxtons, Part VIII.;" "Republican First Fruits;" "Prophecies for the Present;" "Sigismund Fatello;" "The 'Green Hand;'" and "Eastlake's Literature of the Fine Arts." The next number will commence a new volume and year.

ORIGINAL COMMUNICATIONS.

For the Independent.

Rejoicing in Christ.

There are many good reasons why Christians should rejoice in Christ. One is, that Christ and the truths concerning him are realities to them. They are not matters of mere speculation. If they were they could give no such joy. Mere speculation has always been found practically worthless. Men have theorized on the importance of preserving equanimity of mind in all circumstances, and the considerations by which this equanimity should be maintained. And their speculations have been very beautiful, and have answered exceedingly well when there was nothing to disturb the mind; but the moment a breeze of adversity ruffled the calmness of their lives, the moment they needed the sustaining power of their own speculations, they have always been utterly in vain. Speculations will do very well in peaceful times; but when troubles have really come we want realities to meet them: shadows will not help us bear the burden—will not whisper consolation—will not bind up the broken heart. It matters not how excellent or how sublime the speculations may be, if the objects of them be not realities to the mind, they are worthless. Every form of philosophy, everything that reason and nature could suggest has been tried and found wanting. Even the truths of religion, and those that cluster around the cross, if they are merely objects of speculation, cannot give gladness or consolation to the heart. For this reason the nominal believer in the Gospel is not benefited by them. They are nothing but words to him—a curious speculation without reality. But to the true Christian they are not theories only: they are realities. Faith in God's word supplies the want of sight, and sets before him the cross of Christ, and the compassion beaming from his face as vividly as if he had stood upon Calvary, and watched with those who lingered near the Cross. It is not to him a fable or a dream that a Savior has died for his deliverance: it is not a mere speculation to amuse his idle moments; it is a reality—something to which he clings as with the grasp of death. It is not a mere piece of philosophy that God has offered to forgive his sins, and make him an heir of heaven: it is a fact—a fact in his own spiritual experience in which nothing can disturb his faith. It is a reality to him that the blood of Jesus Christ cleanseth from all sin; it is a reality that justification by faith gives peace with God; it is a reality that God is his friend; it is a fact that there are spiritual influences to purify his heart; it is fact that he receives strength from heaven for the good fight of faith; it is a fact that there is in heaven laid up for him a crown of righteousness.

And with all these things realities to his mind, how can he but rejoice? It will not relieve the thirsty traveler to speculate on the cooling properties of water; but the moment he reaches the fountain side, and bathes his heated brow, and tastes of the sparkling stream—the moment it becomes to him a reality—thirst and fatigue and despondency give place to joy. And so, when the truths concerning Christ, and the love of God to dying men become to the Christian a reality, he can, he must "rejoice with joy unspeakable and full of glory." It is not necessary that Jesus should be present to his bodily eyes; he has no more doubt of his existence, and his love, and his power to save, than if he stood in his very presence with his disciples of old.

WM.

For the Independent.

Pray one for Another.

"Pray one for another." A command of God ought to be sufficient of itself to induce universal obedience, for it is clothed with His supreme authority, and is itself the highest proof of the wisdom, the righteousness, and the goodness of the course which he requires us to pursue. If, then, there were no other reason to be discovered by man for intercessory prayer than the fact that God commands it, that ought to be enough to induce all men to pray one for another. But it cannot be wrong for us to consider three or four additional motives.

1. Intercession is one of the loveliest and the highest acts of piety. In it we exercise at once both our love for God and our love for man; thus in a single exercise of the soul obeying both the great precepts of the moral law. The very act of praying in sincerity testifies our trust in God, which involves love for him, the act of praying for our neighbor is the expression of our love for *him*. Other prayer is important, is indispensable, is lovely. The cry of the penitent for mercy shows a soul humbled returning to God, its rest and its bliss; the cry of the tempted man for succor, shows his dread of sinning, his sense of weakness, his trust in God; the cry of the Christian for increase of grace shows his faith in the divine promises, his dissatisfaction with his present imperfection, his aspirations after perfect purity—but the intercession of the good man for the welfare of others shows at once the humbleness of the suppliant, the confidence of the believer, and the benevolence which the Gospel enjoins. "Now," says the apostle, "abideth faith, hope, love, these three; but the greatest of these is love," and as love is preëminent among the graces, so intercession, which is one of the highest expressions of love, is preëminent among the various sorts of prayer, and must be peculiarly acceptable to God. If the petitions of the Lord's prayer, when offered from a true heart, must all be pleasing to him, we may be sure that not one of them is more so than that which condenses our desires for his glory and the welfare of the world, into the three short words, "Thy kingdom come."

2. Intercession is peculiarly profitable to those who offer it. By the laws of our moral nature, to exercise and to express holy affections is to increase them; and hence, every time we pray in the right spirit we become holier men. Nothing, therefore, tends more powerfully to increase our love for others, than to pray for them, our prayer if it be not the hypocrisy which, in the utterance of the lips, belies the affections of the heart, is but the expression of the love that is burning within us. We pray for them because we wish their holiness, and their happiness, and the benevolent desire increases, and becomes pure as it utters itself before God. Thus by praying for others we learn most effectually to obey the precept, "Thou shalt love thy neighbor as thyself." And, when we see a man whose plans and views and affections all center in himself, we need not the eye of the Omniscient to perceive that he is not in the habit of offering sincere prayer for the welfare of his neighbors. If he pretends to pray for them he is guilty of an hypocrisy, which his conduct already unmasks, and which will be brought out into clearer light when the secrets of all hearts shall be disclosed.

That species of intercession inculcated by the Savior when he says, "Pray for them that despitefully use you, and persecute you," deserves specific notice in this connection. It is with the utmost propriety that this precept immediately follows the command, "Love your enemies;" for, in no way can this most difficult exercise of love be more promoted than by prayer for those who show themselves our foes. The first impulse of the heart under injuries, is to injure in return; how different the direction of Jesus—yielding to the former, we become filled with the worst of passions, obeying the latter, we become filled with the loveliest affections. By the one we are transformed into fiends—by the other, we are changed into the image of Jesus, from glory to glory.

3. Intercession procures blessings for others. It was with special reference to intercession that the apostles said, "The effectual fervent prayer of the righteous man availeth much." Often in the history of the Church, has the answer to prayer for others so followed the prayer itself, as to leave no room for doubt that they were related to each other, as cause and effect. If any doubt could exist in reference to later cases, there can be none in reference to the facts recorded in the Bible. Those facts are related for our encouragement, and in the face of them the objections often raised against the efficacy of prayer are seen to be vain. If even for once God has answered intercession, that solitary instance annihilates the force of every objection that can be brought against the doctrine. Objections might be raised against the possibility of the sun's shining, but what is their force when we have you supported time since? Now, then, we have you supported time since?

"My husband died about four months before I left Ireland, poor man, and left us in a little cottage and not half of a quarter acre of land; and the rent was twenty-five shillings a-year. I put the land into potatoes and garden vegetables for the support of the children; but that was little you see, sir, after paying the rent. I thought I should be obliged to take them to the poor-house; so I says what I thought to the children; but Johnny says to me—that is the second one, dear boy—'O dear mother, do not send us to the poor-house, for ye see they will not let you come with us, and we shall be separated from you; and the white and the yellow is there, and many of the children dies; but do, dear mother, leave us here to get along as well as we can, while you go to America; and it may be, mother, with God's blessing, ye may be able to fetch us all over at last, if it be but only one at a time.' And so the child was teazing me day and night to come to America; so I wrote a letter to my two sisters in New York, the one at service, the other married, for the loan of a few pounds to fetch me over; and they sent me six pounds; and I left the younger children asleep when I came away, for I knew, sir, if I parted from them awake, they would cry so after me, it would break my poor heart."

The Irish mother toiled on, after this conversation, for weeks, and even months, doing her work better and better, and remitting every cent of her wages, often in advance, to her children, and receiving in return from them, letters, from which we give a few extracts:

"*Dear Mother,*—Soon after you left us, the landlord, seeing we could not pay the rent, took the best bed, and the bedstead, and the table, and the chairs, and left us only the blankets, and the straw on the ground; but I hope you will return him thanks, and his family, in your next letter, for giving the house gratis to us, this present year." * * * "Dear Mother,—The price of meal here is one shilling and sixpence; the worst of flour the same; in regard of the prices being so high, that we deferred to pay their demands, for rent, &c., which you had mentioned in your letter, until the next time you write. Catharine bought no shoes since you left home; in like manner, she would *scant* to buy some clothes for the children. Dear mother we must buy the *firing*, too, for if we do be seen in the mountains, or in any other place, gathering sticks, we will be summoned. Dear mother, I hope you will send for myself, that is Johnny, as soon as you can, if you think I would be of any benefit to you there."

The mother, with her Irish heart almost crushed with the thought, that although nearly a year had passed, not enough had been saved to pay the passage money of the first child, was about resolving to go back and starve with her children in Ireland. But, by a good Providence, she was in the *Sailor's Home*—her case reached the ears of *sailors*. The dividend from a sailor's ear to his heart is short, from his heart to his pocket shorter. A subscription was started among the boarders, and raised at once to sixty dollars; increased a few days afterwards, by another set of boarders, to one hundred dollars, and by a loan from her relatives, and an advance of her wages, to one hundred and forty dollars; sufficient to provision and pay the passage of the whole six.

The second Sabbath in November, in the morning, one of the runners of the house made his appearance before the door with six thinly clad, bare-headed, and bare-footed Irish children. The meeting of mother and children was a meeting of Irish hearts: they laughed and cried all at once, and all together. The first burst of joy over, Croton water, hair-brush, and comb, did all that a mother's love and ingenuity could do to improve the condition and the appearance of the young voyagers. At evening she might be seen in her little room, by a cheerful light, and with a more cheerful heart, gazing into the face of one and then another of her sleeping children as they lay in pairs in different beds about the room.

"This is the first place I came to in America," said she, "and this is the best place I have found yet, and this is the happiest hour I have seen. By the blessing of God and the kindness of the sailors, God bless them all their days, we are all here in America. The children want shoes and clothes, and the older ones employment. If we can get the latter, we will soon have all the rest."

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PRACTICAL AND MISCELLANEOUS.

Meditations on Death.

FROM MILL'S HORÆ GERMANICÆ.

That I shall die, full well I know,
All human life is short and frail:
No lasting good can earth bestow,
All portion here must quickly fail;
In mazey ways,
That I in peace may end my days.

WHEN *I shall die,* is all unknown,
Except to thy Omniscient mind;
And lest with life, my hopes be gone,
May I from thee such favor find,
That I may always be prepared
For death, and for thy great award.

How *I shall die,* to ask were vain;
Death does his work in varied forms;
To some with agonies of pain;
And some sink peaceful in his arms.
Just as thou will;—if, when 'tis past,
My soul be found with thee at last.

WHERE *I shall die,*—I know it not,
Nor where my ashes shall be laid;
Only be it my happy lot
With saints redeem'd to leave the dead—
Small care to me the place affords,—
The earth throughout is all the LORD'S.

But when in death I shall recline,
Then let my soul ascend to thee!
Through Christ's redemption I am thine,
By faith his glories now I see,—
'Twill all be well! I little prize—
Where, How, or *When,* this body dies.

The Prayer of Faith.

It is the province of faith to trust in God. The believer has confidence in God, that he will in every instance act in accordance with supreme wisdom, benevolence, and faithfulness. When we ask God to rule the world in wisdom, manifest his goodness, and fulfil with his hand what he hath spoken with his mouth, we know he will do it. But praying souls love to be more particular, and their indulgent father allows them to acknowledge him in all their ways, and in every thing by prayer and supplication to let their requests be made known to him. He allows them to present petitions for specific blessings; he has even done much by his promises to prepare the way for such petitions. And where there is a divine promise, faith has a solid foundation for expecting the very blessings which are sought. When we pray that God will not suffer the gates of hell to prevail against his Church, we ought most assuredly to believe that our prayer will be answered. Nor ought we to have any less assurance when we pray that he would keep the feet of his saints and bring them all to himself in glory. When Jacob wrestled at Peniel, he made specific requests agreeable to existing exigencies, and he had specific promises to plead answering to those exigencies. Whenever a promise can be found, faith may lay hold upon it, and insist upon the very thing contained in the promise; and God is glorified by our refusing to be denied, because it is nothing more than holding out in our persuasion, that it is impossible for God to lie. But it would have been displeasing to God, if Moses, when praying for permission to go over Jordan, had adopted the language of wrestling Jacob, "I will not let thee go;" for he had not, like Jacob, a promise by which to hold him fast.

We do not say that we have not a right to pray, even to importunity, for such blessings as are not specified in the promises: but in all such cases there is a call for the exercise of submission. Indeed a spirit of submission is always obligatory; but when we are asking for those things which we are as much assured it is the will of God to bestow, as we are sure that he is a God of truth, there is no particular call for its exercise; and certainly there is no call for those expressions by which submission is usually manifested. It would be calculated to make an unsuitable impression, were we to hear a man praying to God in such language as this: "Glorify thyself, *if it be thy will*." "Uphold thine own cause, *if it can be for thy honor*." "*If it be consistent,* let the time come when the earth shall be filled with the glory of the Lord." "*If it please thee,* forgive such as repent, and save such as believe in thy Son Jesus Christ." But such conditional language is not improperly used in petitions which are to be put up for the salvation of those who are now impenitent and unbelieving. The reason for the difference is this; that in the first case the blessings which are implored are such as are expressly promised; but in the case last supposed it is otherwise. God has let us know that he will convert some of the unconverted, so that his church shall not become extinct; but he has not informed us which of them are to receive this great blessing.

"Jesus Wants Children."

One day, lately, as I was sitting at work, with my little daughter A——s, a child of four years old, oy my side, seeing me occasionally put my hand to my head, she asked me why I did so. I told her I felt very unwell, and wished to keep myself very still. She began a little conversation by asking,

"How do people die, mamma?" I explained to her as well as I could. *A.* "You don't want me to die, mamma?" *M.* "No, I love you very much, and I should not like to part with you; but if God thinks best to take you, I must cheerfully submit to his will; and if you are a good child you will go to Jesus." *A.* "When I was sick, mamma, you put flannel round me; you did not want me to die, did you? But you know, mamma, Jesus wants children—he loves them, too, and when I die, if I am good, I shall go up to him, and then I shall come out of the die, and live with him." She then asked if little Abby and Helen (two little children, the darlings of neighbors living near our house, who lately died, and were buried at the same time in the same grave), had gone to heaven—"they were very good, mamma; I used to swing them; I never pushed them down, mamma—I shall never see them again!"

Dear children, if you love Jesus, you will keep his commandments—you will be good children to your parents, and kind and just to everybody, and when you die, you will go up to Jesus, and at the resurrection of the just your body will be raised—you "will come out of the die," as A. expressed it, and be glorified for ever with the blessed Jesus in heaven.—*Zion's Advocate.*

From the Sailor's Magazine.

The Irish Mother.

"You will be obliged to dismiss that woman, she does her work so badly," said Capt. R. to the steward of the Sailor's Home, one day.

"I suppose I shall," answered the steward. "I took her in from pity."

"From pity! Who is she, and what is she?"

"She is a poor Irish woman, just arrived in this country: her husband died a few months ago, and left her a widow, with six young children. She has left them in Ireland, and come over here to find employment to earn enough, if possible, to bring them over; such is her story, and she seems honest enough."

"Well, show her how to do her work and keep her a while, till we know more about her."

She was modest, diffident, and retiring, little disposed to be communicative, and with little appearance of energy of character.

"You have left your children in Ireland, I understand?" said the Captain approaching her.

"I *have*, all of them, the dear ones."

"How old are they?"

"The oldest little girl was thirteen and a half when I left her in care of them all, and the youngest, sweet one, was a little more than two."

"How long since your husband died? and how have you supported them since?"

"My husband died about four months before I left Ireland, poor man, and left us in a little cottage and not half of a quarter acre of land; and the rent was twenty-five shillings a-year. I put the land into potatoes and garden vegetables for the support of the children; but that was little you see, sir, after paying the rent. I thought I should be obliged to take them to the poor-house; so I says what I thought to the children; but Johnny says to me—that is the second one, dear boy—'O dear mother, do not send us to the poor-house, for ye see they will not let you come with us, and we shall be separated from you; and the white and the yellow is there, and many of the children dies; but do, dear mother, leave us here to get along as well as we can, while you go to America; and it may be, mother, with God's blessing, ye may be able to fetch us all over at last, if it be but only one at a time.' And so the child was teazing me day and night to come to America; so I wrote a letter to my two sisters in New York, the one at service, the other married, for the loan of a few pounds to fetch me over; and they sent me six pounds; and I left the younger children asleep when I came away, for I knew, sir, if I parted from them awake, they would cry so after me, it would break my poor heart."

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